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The Improvement Era November 1965

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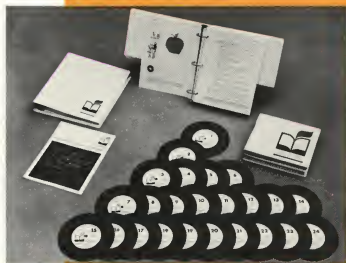
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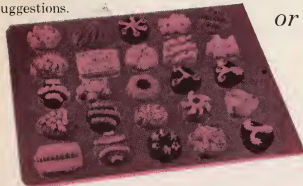


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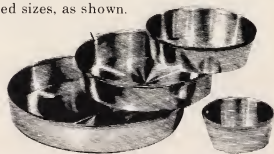
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Contents for November 1965

Volume 68, Number 11

Church Features

The Editor's Page: Keeping Ourselves Unspotted, <i>President David O. McKay</i>	960
Your Question: Significance of Temporal and Spiritual Law, <i>President Joseph Fielding Smith</i>	962
Signs of the True Church	
Revelation, <i>Doyle L. Green</i>	982
Authority, <i>Becki Davis</i>	985
Organization, <i>Carter E. Grant</i>	993
First Principles and Ordinances, <i>Albert L. Zobell, Jr.</i>	998
Spiritual Gifts, <i>Donna Higgins</i>	1003
Fruits of Religion, <i>Marba C. Josephson</i>	1008

The Church Moves On, 950; Melchizedek Priesthood: An Open Letter from a Father, 1018; Presiding Bishopric's Page, 1020.

Special Features

A Sure Trumpet Sound, <i>Harold B. Lee</i>	964
Genealogy: The Zabriskie Family in the Church, <i>George Olin Zabriskie</i>	966
Our Years with Marba, <i>Helena V. Larson</i>	968
Teaching: Let's Plan Our Lessons, <i>Kenneth W. Godfrey</i>	972
Since Cumorah, The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles, <i>Hugh Nibley</i>	974
Give Us This Day, <i>Joy Lamoreaux Frei</i>	978
What Do You Do During Intermission? <i>Margaret Maxwell</i>	980
The Spoken Word from Temple Square, <i>Richard L. Evans</i>	958, 1038, 1040
But the Back Door Is Wide Open, <i>Ruth C. Ikerman</i>	1036

Letters and Reports, 942; These Times: The War in South Viet Nam: New Strategies, *G. Homer Durham*, 944; Exploring the Universe, *Franklin S. Harris, Jr.*, 954.

The Era of Youth	1041
The Last Word	1056

Family and Home Features

Today's Family: <i>Florence B. Pinnock, Editor</i>	
Thanksgiving Quiz	1022
Home, Sweet Home	1026
Things Will Be Different, <i>Betty G. Spencer</i>	1027

Stories, Poetry

Happiness Is a Red Toboggan, <i>Mary Ek Knowles</i>	970
Poetry	956, 958, 976, 977, 1027, 1039

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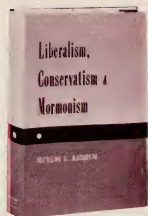
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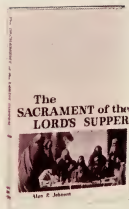


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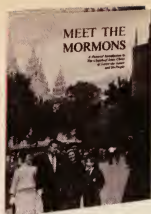


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Letters and Reports

ENGLISH COUPLE WINS MIA AWARDS

The Golden Cleaner and Master M Man awards are rare achievements all over the United States. And this is even more true in England, where London Stake's first two of these awards were given recently to George and Ann Allan, who are the young married leaders in the Epsom Ward. The couple was honored at the Epsom Gold and Green Ball.



"HOW TO TEACH" TAUGHT IN CHINESE

The Church offers the same kinds of opportunities to its members around the world. For instance, in Taiwan eleven young Chinese members have learned leadership skills through the teacher training program from which they recently graduated. Members of the Tai Chung Branch's first teacher training class are pictured with two elders, two lady missionaries, and branch first counselor Lloyd Cook, an American Air Force sergeant.





**EASTER SEAL CHILD
IS CHURCH MEMBER**

Easter Seal Child for 1965 in Indiana is eight-year-old Steven Roy Crawford, a member of the Logansport Branch of the Church.

Steven's parents, the Richard Lee Crawfords, with Steve and his brother and two sisters have traveled extensively throughout Indiana for programs, television appearances, and meetings with such dignitaries as US Senator Birch Bayh and Indiana Governor Matthew E. Welsh in an effort to publicize the work of the Easter Seal Society.

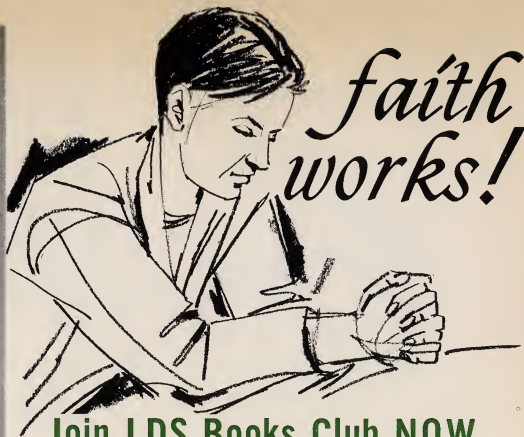


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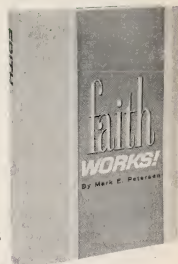
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The War in South Viet Nam: New Strategies

THESE TIMES

By Dr. G. Homer Durham

President, Arizona State University, Tempe

● On Wednesday, July 28, 1965, President Lyndon B. Johnson announced that the calls by Selective Service to the armed forces of the United States were to be doubled, enlistments "stepped-up," in a military buildup. Next day it was reported that the active military would be increased by 330,000 men, to a total of 3 million men. July 1, 1965, US armed forces on active duty numbered 2,613,861. Immediately, 50,000 men were to be sent to Viet Nam, bringing US forces there to 125,000. After twenty years of fighting, South Viet Nam forces were exhausted. Rather than continue technical advice, American ground forces were about to "take over."

General Douglas MacArthur's advice, "Don't ever get bogged down in a land war in Asia," appeared to have been considered. The US ground troops were going nevertheless.

There are issues of communism versus the free world in Viet Nam, of Red China versus the United States, of nationalism versus the vanished shadows of colonialism. There is also the problem of expensive, supermilitary technology versus an enemy that cannot be seen.

How do you fight guerrillas in jungles with super weapons for which there are no visible targets?

This is one of the practical issues facing General Westmoreland and 125,000 American troops.

In *Fortune* magazine for August 1965, Editor Charles J. V. Murphy

reported some disquieting things for one of the nation's most responsible business organs to circulate among the nation's most influential readers.

Mr. Murphy's report highlighted the following points:

1. Considerable opinion exists among western Pacific and southern Pacific powers that "the Americans must stop Mao," that Red China is the real enemy.

2. He was "distressed and shocked by the American management of what has become a large and costly war," the longest "losing war" that Americans have been engaged in since independence—and "with the end nowhere in sight."

3. In President Eisenhower's last presidential year, military aid to South Viet Nam was \$65 million per year, with 773 officers and men involved. Before President Johnson's July buildup was announced, the 773 had become 75,000 plus 27,000 fliers and sailors of "Carrier Task Force 77 of the Seventh Fleet." The costs have become \$2.2 billion per year. This includes an estimated \$300 million "to keep the Saigon government afloat and to pay the bureaucracy."

4. The communist guerrilla forces are more than 100 battalions—"the lightest kind of infantry." Said Murphy, "It is time that the E-ring in the Pentagon stopped kidding the troops, and that the rest of us stopped kidding ourselves. It makes no sense to send American foot soldiers... into the

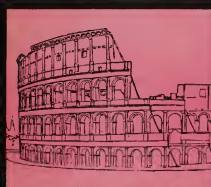
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These Times

(Continued from page 944)

rain forests and the rice paddies . . . to grapple with a foe whom they cannot distinguish by face or tongue from the same racial stock whom they seek to defend." In his opinion, new military techniques evidently challenge US leadership.

If the question of how to cope with North Viet Nam is separable from the question of how to cope with Red China, the problem remains difficult. If the major question is Red China, as Editor Murphy and many others suggest, then it seems that one basic fact must be remembered and a new strategy devised.

The basic fact to remember is that the Korean War went fairly well for the US-UN forces until Red China intervened. Then the war became costlier and more bitter, a war which Red China really "won" in the end. The US and forces backed by Chinese power still face each other across the 38th parallel in an armed truce.

What of new strategies, assuming that costly military technology in South Viet Nam is like trying to kill gnats with a machine gun?

Editor Murphy, after his review and visit, suggested "the deliberate, progressive destruction of North Viet Nam . . . plants, the railroads, the electric power systems, the ports. . ." Would this cause Ho Chi Minh to surrender? No, probably not, says Murphy, but "his capacity for mischief" might be reduced—and this might help, provided such attacks would not bring China into the war.

Realism requires the assumption that continued US pressure, *unless paralleled by other discreet moves*, will bring China into the war, as happened in Korea. Now Red China probably has a hydrogen bomb. While Russia's concern for her cities and cultural development probably functions as a deterrent to Russian use of the bomb, the same restraint should not be assumed in the case of China. This complicates matters for the Pentagon.

If China were three or four states, instead of one, this situation might bless the world. But paradoxically the United States fought World War II to maintain "the

territorial integrity of China." If Russia can be further detached towards the West, as seems not impossible, can judicious American policy toward China soften the bitterness of its leadership toward us while at once allowing them no misgivings as to the forthright intent this people has of preserving the integrity of its free brothers?

Tomorrow, as yesterday, the answers to ideological issues will have to be found in unusual political skills. Chinese and American approaches are widely different. The Chinese played chess long before the West. Our game of checkers, with its *direct* moves and objectives, typifies a mental attitude towards problem-solving which may not always serve well in dealing with the Orient. Diverse, subtle moves of various chessmen, including moves completely "off the board" so to speak, will probably be required. If 125,000 American troops and the guerrillas of the Viet Cong are the pawns, where are the knights, the rooks, the bishops? What are their moves? On the board? Off?

More than chessmen are needed. The task calls for diplomatic and political skills of the highest order on many fronts. Would we be in better position had we invested as much in studying the problems and cultures of mankind, as in scientific weaponry, since 1945?

Where is our understanding of man, his nature, origin, his rich varieties, his destiny, to match our knowledge of physics? Who is Ho Chi Minh? Why does the Viet Cong fight for twenty years in their jungle? Do we need some institutes of human understanding, with faculties, equipment, and financial support equal to those of technology? Who will study Adam, his family, and their difficulties, as well as the atom in these times? Is there a shortage of plowshares and pruning hooks? How do we get the swords of justice into the proper hands to maintain peace for the plowmen? If huge sound trucks were placed in the forests of Viet Nam, what would we say? Or if broadcast via some Early Bird, in what language? Offering what hopes?



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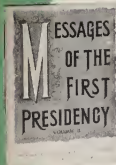
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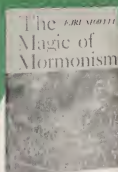
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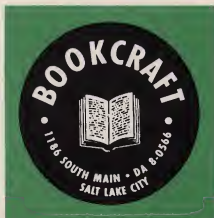


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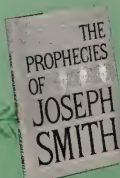
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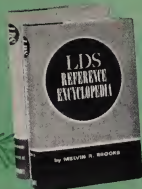
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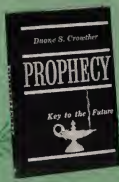
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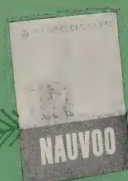
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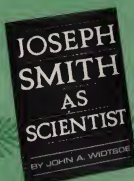
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The Church Moves On

AUGUST 1965

23 The annual all-church softball tournament began at George Q. Morris Park, Salt Lake City, this morning at seven. Twenty-four teams are competing in the junior division and twenty-four in the senior division.

27 Winners in the all-church softball tournament were: *Senior Fast Pitch*: Chandler 2nd, Studio City, Blanding, Monument Park West 5th. *Senior Slow Pitch*: Salina 2nd, Price 5th, Plain City 2nd, Long Beach 8th. *Junior Fast Pitch*: Pasadena, Mesa 8th, San Diego 10th, Covina. *Junior Slow Pitch*: Union, Clark, Ogden 39th, Providence 2nd. Blanding was awarded the senior sportsmanship trophy with San Diego 10th being given the junior sportsmanship trophy.

28 The appointment of Elder Henry E. Christiansen as executive assistant of the Genealogical Society of the Church was announced. He has been with the society since 1940 and has served as records division manager since 1961.

The appointment of Elder H. Dale Goodwin as records division manager of the Genealogical Society was announced. He succeeds Elder Christiansen.

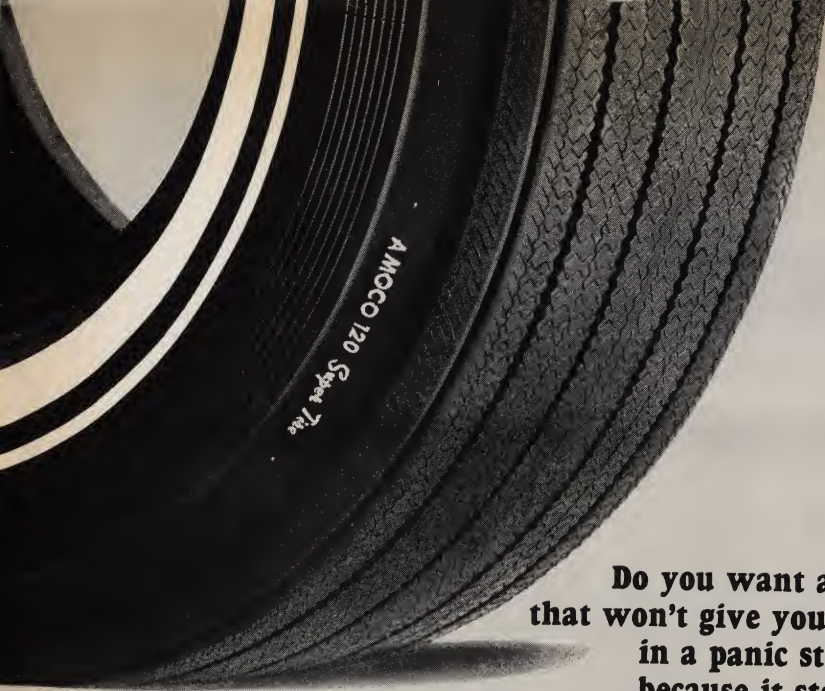
Elder Archibald Fowler Bennett, 69, librarian in charge of the genealogical branch libraries of the Church, died in American Fork, Utah, of a heart ailment. He was a member of the priesthood genealogical committee and had served as librarian of the Genealogical Society from 1925 to 1961. He authored many church texts on genealogy and for years had been aiding the Era in the selection of genealogical articles to be printed. Funeral services were held in Salt Lake City September 1.

30 Elder Harold E. Turley sustained as president of El Paso (Texas) Stake with counselors, Elders John H. Mullen and Ianthus B. Romney. They succeed President Lionel M. West and his counselors, Elders Willard Whipple and Joseph D. Payne.

31 Twenty-five hundred members of the American Hospital Association in convention in San Francisco heard a concert by the Salt Lake Tabernacle Choir. The 350 members of the choir flew to the coast city for the special concert.

SEPTEMBER 1965

8 During the family celebration at Huntsville, Utah, marking the ninety-second anniversary of President David O. McKay's birth, President McKay said of his birthplace: "I love that old home with its thick walls, high ceilings, the fireplace wide and deep and the chimneys as tall as the poplar trees that surround it. Somehow I feel better while I'm in Huntsville Valley. I know each mountain peak, each canyon and stream. I have roamed over every farm and meadow since early child- (Continued on page 952)"



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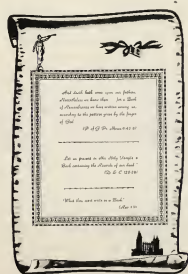
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The Church Moves On (Continued from page 950)

hood. Here is where I was born. Here is where I grew to early manhood. Here is where I had my first teaching position. Is it little wonder I love this valley so dearly?"

Among the hundreds of congratulations and best wishes received was a wire from President Lyndon B. Johnson which read: "As I returned to my White House office my calendar reminded me of the birthday of a long-time cherished friend. Lady Bird joins me in expressing our warmest good wishes to you for happiness and joy which you have earned through a lifetime of service and achievement. I have been trying to reach you by telephone but in case I fail I send my highest regards. Lyndon B. Johnson."

11 The appointment of Grant M. Burbidge to the priesthood welfare committee of the Church was announced. He was recently released as president of the West Spanish American Mission.

The appointment of Agnes S. (Mrs. Owen S.) Jacobs of Salt Lake City to the general board of the Primary Association was announced. Mrs. Jacobs has recently returned from the Bavarian Mission with her husband, who served as mission president.

21 Mrs. Marba C. Josephson, 68, associate managing editor of The Improvement Era, passed away at her Salt Lake City home of an apparent heart attack. Funeral services were held September 24. (See also page 968.)

23 "While Selective Service officials recognize the right of the Church to call, ordain, and send out missionaries, and the eligibility of these missionaries for IV-D classifications, they have required the Church to place restrictions on the number sent," read a letter from the First Presidency today. "Effective as of October 1, 1965, each ward and independent branch will be permitted to send one missionary each six months, except for men with certain classifications. . . . Men . . . may be sent without restriction as to numbers . . . : I-D and I-Y (until further advised), IV-A, IV-F, and V-A."

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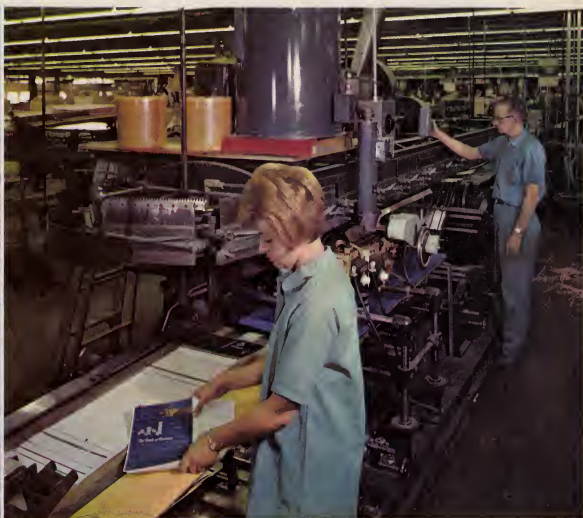
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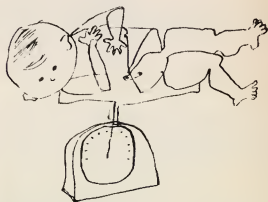
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Exploring the Universe

By Dr. Franklin S. Harris Jr.

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Calling attention to the results that a newborn baby shows marked susceptibility to the depressant effect of drugs used during the mother's labor, Dr. Gerald Stechler of the Boston University Medical Center wondered how long the effect lasts. He made tests on 20 full-term babies 2 to 4 days old and found that babies whose mothers received heavy medication during labor were less attentive than those babies whose mothers received light medication.



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*I saw you walk along
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He looking up at you with
Boyish pride,
Trying hard to match
Stride for stride.
Your smile of fatherly concern
Touched me.*

*Once I walked thus,
Companions we,
Contented.
Too soon for us the journey
Ended.*

*Walk thus each day.
Allow no thing to pull you
Far apart, knowing
Such things are of the soul, and of
The heart.
Do thus each day.
You'll see,
Unfolding in his growing,
The boy you were,
The man he is to be.*

MARTHA

BY BETH ROBERTSON

*Martha dreamed of beauty
And toiled unceasingly
Doing homely duties.
Once she said to me:*

*"Poetry stirs within me,
But my lips are dumb.
The lovely singing words I need,
Never will they come."*

*Yet all the children loved her.
Round about for miles
They gathered in to share
Her cookies and her smiles.*

*And grateful neighbors marveled
That one so poor as she
Could pour out love and kindness
With such prodigality.*

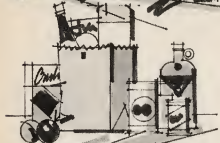
*Now she's done with toiling,
And I think her dream came true:
Loving, giving, she wrought
Better than she knew.*

*For who is there to say
What singing words are worth,
Or that Martha did not make her
share
Of the poetry of earth?*

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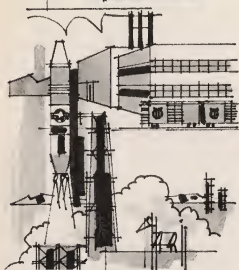


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HALL'S REMEDY

Salt Lake City, Utah

NOW IS THE SEASON OF PLENTY

BY JESSIE CANNON ELDRIDGE

*Now is the season of crimson and plenty;
Now is the season of harvest, and gay
Bright scarlet ribbons of the clinging ivy
Climbing the gray elms; of children that play,
Kicking the brown leaves and hearing their rustle,
Laughing and shouting, inhaling the rich
Scent of the autumn; of honk of the wild geese,
Haunting and eerie, at fever pitch.
Now is the season of squash and of pumpkin
Spilling their goldness, of the scent of new
Hay in the making, of nuts, and of gathering
All goodness in—all things that are true.
Now is the season when man holds the hand
Of God his Maker across the rich land.*



ABSTINENCE AND MODERATION

RICHARD L. EVANS

A well-known columnist recently recalled some words of Samuel Johnson from two centuries ago: "Abstinence is as easy to me," he said, "as temperance would be difficult." Moderation is a word that has a very acceptable sound, and we might fall into the fallacy of thinking it is the answer to everything. But it isn't always. Indeed, there isn't anything that is always the answer to everything, and this in itself is a matter of moderation. But Samuel Johnson's short sentence suggests that sometimes it is easier to do something that seems more difficult to do than to do something that at first sight seems easier—for if we give up something only partly, there is always the question when, how much, how far. But if we give it up altogether, this question resolves itself. It isn't possible to accommodate ourselves to all things and still preserve principle. It isn't possible to partake of a little of everything or anything and still preserve health—or life. Even a little of some things is too much—sometimes fatal, literally so. Some things are wrong, basically and inherently wrong, and we shouldn't allow ourselves the right to do wrong—even in moderation. In some situations the mistakes themselves may not be so serious if we recognize them as such, but rationalizing ourselves into a comfortable complacency could be exceedingly serious. We sometimes hear talk of "tapering off." It also has a tempting sound. But would we recommend tapering off stealing or many other things that might be mentioned? There are often extenuating circumstances, and we cannot expect perfection, but we shouldn't rationalize the principle. We are stronger and safer if we face facts and do not seek to accommodate ourselves to error or evil or unhealthful habits—not even in moderation. If we have a habit which is likely to lead to a wrong result, we could be safer to give it up altogether than to give it up part way. We do ourselves a disservice if we mix everything into the same mixture and say that a little of everything is all right, when a little of some things is really wrong. In other words, the best way not to do what we shouldn't do is not to do it. To cite again the words of Samuel Johnson: "Abstinence is as easy to me as temperance would be difficult."¹

¹Samuel Johnson, *More Johnsoniana*, 467.

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THE EDITOR'S
PAGE
BY PRESIDENT
DAVID O. MCKAY

Keeping

● Wordsworth once wrote of Milton, "Thy soul was like a star and dwelt apart." It seems to me, after thinking of the principles of the gospel and the high standard of living among the Latter-day Saints, that this people "dwells apart," that they should be in reality "a peculiar people." I do not mean that we are not to mingle with our friends who do not believe as we, neither do I believe that we ought to be exclusive; but as The Church of Jesus Christ of Latter-day Saints we must "dwell apart."

Now, in what way? James says that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) It is in the sense of keeping ourselves unspotted from the world that I take it the Church should be distinct, in this sense, that the children of the Church be as a star—pure.

In that most impressive prayer of the Savior's, he says, speaking of his Apostles, "... these are in the world, ..." (John 17:11) and then adds these significant words, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (*Ibid.*, 17:15.) This is in harmony with the teachings of the Book of Mormon, as recorded in the 42nd chapter of the book of Alma, where it is explained why the children of God are here in this world; viz., to mingle with the sons of men, to gain an experience that will bring them back to God; but not to partake of the sins of the world. The Savior said to his Apostles on the same evening that he offered that beautiful prayer, "... be of good cheer; I have overcome the world." (*Ibid.*, 16:33.) Going soon to meet his Father, he admonished them to follow his example, praying not that God should take them out of the world, but that he should keep them from the evil.

I have seen boys, apparently indifferent to church interests, on occasions stand out in expressive defiance of the attack upon the Church. We frequently arrogate to ourselves the thought that if there were any encroachment upon this Church, we would be ready to stand out and defend it *en masse*. That feeling, that spirit of defense is always looking for some exceptional manifestation of opposition, something great that is coming. When such comes, we think we shall be ready to defend the Church, when perhaps this very day, there has been an encroachment upon our souls which has weakened our power to defend the truth. Trees that can stand in the midst of the hurricane often yield to the destroying pests that you can scarcely see with a microscope, and the greatest foes of humanity today are those unseen microscopic microbes that attack the body.

It is the unseen influences at work in society that are undermining the manhood and womanhood of today. It is these unseen influences that come from the world that get us when we are least prepared to defend ourselves. When we do not withstand the encroachments of these evil influences, we weaken the possibility of defending the Church of Christ. This is an individual work, and what the individuals are, that the aggregate is.

I once was with a party of friends driving over a beautiful valley not far from Salt Lake City. We passed a beautiful wheat field. It really was an impressive sight to see that dry farm of wheat, and one of the party expressed his admiration of the luxuriant growth in the field, and looked at it in general. There it stood apart from the sagebrush and barren surroundings. But he was not satisfied with looking at it in the aggregate; the automobile was stopped, and he looked at individual heads of wheat and exclaimed:

Ourselves Unspotted

"Look what large heads." Just one—it was the individual stalk that gave him that impression. That was not enough. He broke the head, shuffled it in his hand, blew the chaff away, and examined each kernel. "The kernels," continued he, "are plump and solid." After all, the test of that wheat field was the individual kernel of wheat, and so it is in a community, so it is in the Church. The test, after all, of the efficiency of God's people is an individual one.

What is the individual doing? Each one should ask, "Am I living so that I am keeping unspotted from the evil of the world?" God wants us here. His plan of redemption, so far as we are concerned, is here; and you, my fellow workers in the Church of Christ, are carrying the responsibility of testifying to the world that God's truth has been revealed and that men and women can live in this world free and uncontaminated from the sins thereof, as did the Lord and Redeemer in his day.

Now, what do we mean by the world? It is sometimes used as an indefinite term. I take it that the world refers to the inhabitants who are alienated from the Saints of God. They are aliens to the Church, and it is the spirit of this alienation from which we should keep ourselves free. We are told by Paul not to conform to the fashions of the world. Timothy was warned not to partake of those things, the evils of the world, and to "flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:22.) Purity of heart—Zion is the pure in heart, we have been told, and the strength of this Church lies in the purity of the thoughts and lives of its members; then the testimony of Jesus abides in the soul, and strength comes to each individual to withstand the evils of the world.

These evils present themselves insidiously in our

daily associations. They come in the shape of temptations, as they came to the Savior after his baptism. What were those temptations? When Satan said, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3), he was appealing to the appetite. He knew that Jesus was hungry, that he was physically weak, and thought that by pointing to those little stones which resembled somewhat a Jewish loaf of bread, he could awaken a desire to eat. Failing in that, when he received the divine word, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (*ibid.*, 4:4), Satan then tried him in another way. He dared him—an appeal to his pride, to his vanity, quoted scripture to support his temptation, for remember the devil can find scripture for his purpose. But the Savior answered him in terms of scripture, "It is written again, Thou shalt not tempt the Lord thy God." (*Ibid.*, 4:7.) What was the third? An appeal to his love of power, domain, wealth. "All these things [the kingdoms of the world and the glory thereof] will I give thee," said the tempter, "if thou wilt fall down and worship me." (*Ibid.*, 4:9.) "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 4:10.)

Nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) a temptation of the appetite, (2) a yielding to the pride and fashion and vanity of those alienated from the things of God, or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men.

May each of us so live to be above the temptations that are in the world.

QUESTION: *"In the twenty-ninth section of the Doctrine and Covenants, verses thirty to the end, there are statements concerning temporal and spiritual laws which are not very clear to me. For instance in verses thirty-four and thirty-five, the Lord says:*

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

"Will you please explain the meaning of this statement from the thirtieth verse to the end of the section?"

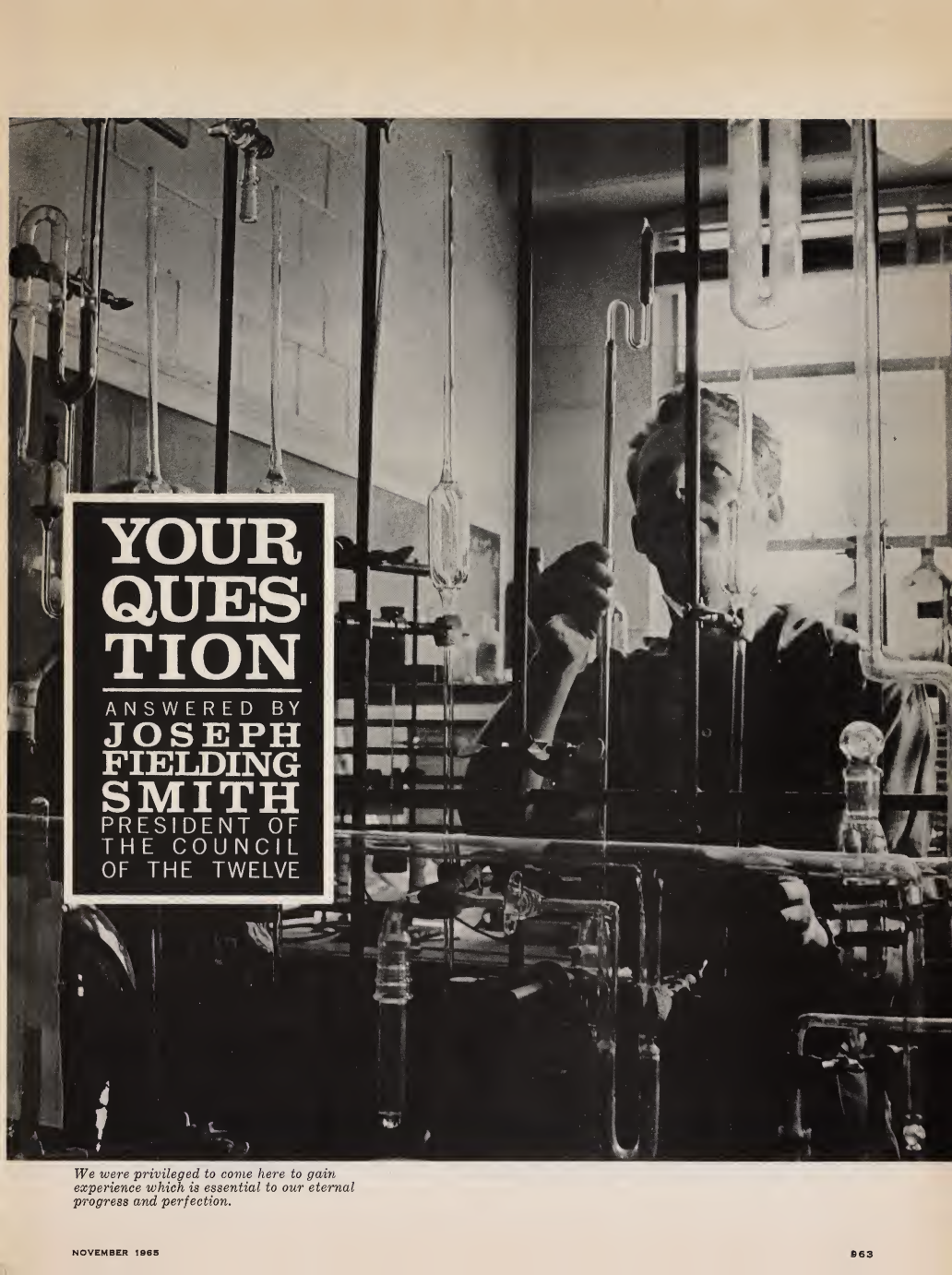
Significance of Temporal and Spiritual Law

ANSWER: The great difference between our Eternal Father and mortal man is the fact that He has gained perfection and to Him there is nothing temporal. Even the mortal life that we are now in, while to us it has a beginning and an end, to our Eternal Father is only a necessary step in his eternal plan for the benefit of man. We were privileged to come here to gain experience which is essential to our eternal progress and perfection. All that we have to go through in mortality is part of the divine plan. We are taught that there was never a beginning and there never will be an end. Mortal life is only a step on the road of

eternal progression. Here we are subject to change. We come into this world as infants, and our bodies grow under natural conditions to the full stature of the spirits which possess them. Mortality is therefore only a step in our eternal existence. We see most everything subject to change, and when our mortal journey is done, we will pass on, the body going to the grave and the spirit returning to the spirit world to await the resurrection. In the resurrection the spirit and the body will again be united never again to be separated. If we have lived in faithful obedience to the divine plan given to Adam and handed down by duly appointed servants of the Lord, we are promised a glorious resurrection. And we will become gods, even sons and daughters of God with power eventually to gain perfection, ruling over our own posterity and thus laying a foundation of eternal progress as sons and daughters of our Eternal Father and joint heirs with Jesus Christ, our Eldest Brother, who redeemed us from eternal death by the shedding of his blood on the cross.

This mortal life is granted us that we may be schooled properly and trained through the plan of salvation to be worthy to become in very deed sons and daughters of God. Our Eternal Father would have every soul saved if that were feasible. Salvation, however, is based on merit and obedience to divine law and therefore is only obtained through compliance with divine commandments. Mortality is a training school. It is here where we are tried and tested to see if we will be true to our Redeemer and our Eternal Father under the mortal conditions which confront us. We are shut out of the presence of our Eternal Father and are subject to the various conditions peculiar to mortality.

Among the lessons which we are expected to learn is to walk by faith and not by sight. We are not left to grope and find our way in total darkness. The fundamental principles of the gospel have been declared from the beginning so that any who will may receive the divine light and knowledge. Part of our schooling is that we may become acquainted with pain, sickness, disappointments as well as receive the pleasures which mortality affords. Through this mortal school we gain by experience many lessons which could not be obtained in any other way. Mortal life was never intended to be free from toil, tribulation, and diverse conditions. All of these increase our knowledge through experience, and for this we were assigned to come to this mortal world. Therefore, mortality should be looked on as a period of schooling all of which is essential to our eternal progression and exaltation in the kingdom of our Eternal Father.



YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

*We were privileged to come here to gain
experience which is essential to our eternal
progress and perfection.*

A SURE TRUMPET SOUND *

BY ELDER HAROLD B. LEE
OF THE COUNCIL OF THE TWELVE

● In the early days of the church welfare program, Elmer G. Petersen, who was then president of the USAC, was on our agricultural committee with Brother John A. Widtsoe as the chairman. We had sent Brother Petersen out on some kind of an agricultural assignment, and when he came back he prefaced his report by a rather significant statement: "Well, I have discovered again something that I have already known. The members of this Church are like soldiers in the ranks, and all they need is for someone to give them marching orders."

There is a scripture that seems to fit that theme—when the Apostle Paul cautioned the leaders among the Corinthians, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"There are, it may be, so many kinds of voices in the world, and none of them is without signification.

"Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. 14:8, 10-11.)

Now, I would have you see three important truths from the Apostle Paul's statement. First, those who lead must have a certain, sure trumpet sound to their instructions—no wavering, no compromising, but down the middle of the road of truth. To be a leader you have to be moving. I cannot conceive of anybody following a leader who isn't going anywhere, and that's what Paul is trying to say.

The second thing he says is that "there may be many kinds of voices in the world, and all of them have meaning or signification," as he used the word. Voices mean different things to different people.

And then the final thought: If I personally know not the meaning of the voice, "I shall be unto him that speaketh as a barbarian, and he that speaketh shall be a barbarian unto me." Leaders with clear, sharp understanding of their jobs, and the ability to give instructions and leadership direction and those who have the ability to listen are vital in this program.



* *Those who lead*

THE IMPROVEMENT ERA

Finally, we must expect that there is going to be confusion, always has been and will be until the end of time, and that all these confusing voices mean something to the different people who hear.

In a stake conference recently, a military man said something about the importance of trumpet calls to a military man. There is reveille at daybreak summoning men to the day's duties. There is the trumpet call that means assembly, or to assemble or fall into military order. There is the mess call. (I suspect that that is probably the first one that military men learn to understand. That's the call to meals.) There is the call that means forward march; there is the call that means a call to arms, prepare for battle. And then there is taps, a signal to extinguish all lights in military quarters and to go to bed or to preserve silence and also is used at a military burial. So he went on. One can imagine the utter confusion if a military commander failed to give correct instructions to the bugler. If the individuals in the military encampment had not been taught sufficiently to understand each trumpet call, one can likewise fancy the confusion. It is this confusion in the Babel tower of contradictory voices among us today about which I would like to make a few comments and, if possible, to guide the thinking of our leaders and youth.

What is the formula, the simple formula for motivating our choice young men and women to right thinking and proper conduct, to know truth from untruth? What is the simple formula? I think I heard it when I was talking with a stake president about the choice of counselors. He pointed to a certain man and said: "Here is a man who doesn't do things because he wants to but because they are right. I need that kind of man on my team."

Now, every one of us, so Mormon said, may know by the light of Christ, the spirit of Christ, which is given to every person, that he may know good from evil. "... it is given unto you to judge," Moroni quotes his father as saying, "that ye may know good from evil; and the way to judge is as plain, that ye

may know with a perfect knowledge, as the daylight is from the dark night." (Moroni 7:15.)

As I read that again I remembered an experience many years ago when a young man under the stress of circumstance with two others planned to falsify the payrolls of a government work project and each of them get pay by answering the call to the same man's name who appeared on each of these jobs because of the confusion in the registration. When they were found out, he came to me as many youth do after it is almost too late to help, and he wanted to ask some questions. He said, "Now what was the purpose of this money that was being paid out?"

"Well," I said, "it was to help the unemployed."

"Well, then I was helping to distribute the money, wasn't I?"

Of course I had to say, "Yes, I suppose you were."

He said, "You know that I needed this. You know that these other boys needed this. Now then, good resulted from my acts, didn't it?"

And I had to say, "Yes."

"Then, why should what I did be called a sin or be called a crime if I was merely helping the government and good resulted from my act?"

I looked at him in amazement and replied, "If I did not know you had been raised in a Latter-day Saint home, I would not be surprised; but you have been taught that written by the finger of God on tablets of stone, the divine injunctions, 'Thou shalt not steal. Thou shalt not bear false witness. . . .' (Exod. 20:15-16) and that is what you have done. You have lied, and it is a sin before God; and it is a sin, it is a crime before the law of this government."

What other confusing voices? Among the most cherished privileges in a free world are freedom of speech, freedom of the press, and freedom of assembly. But I ask you to consider freedom if the authors of one of our university publications, for example, were to attack the Church or to ridicule some of our church leaders, exercising freedom of the press as they claim. They would be (*Continued on page 1014*)

must have a certain, sure trumpet sound to their instructions.



• It was recently said by an editorial writer in New Jersey that “the history of the Zabriskie family in the United States is a history of these United States.” This can be paraphrased by substituting “Mormon Church” for “United States” because members of the Zabriskie family have actively participated in church activities from Zion’s Camp, Clay County (Missouri) expulsion, Nauvoo, Council Bluffs, Mormon Battalion, and migration to Utah, down to the present-day expansion of the Church.

The Zabriskies form the “oldest Polish family in America,” which is at the same time an early Dutch-American family by reason of its early American antecedents. Albrecht Zaborowskij (which soon became Zabriskie) came to America from East Prussia by way of Holland in 1662. He married an American-born Dutch girl and lived in Bergen County, New Jersey.

In 1832 in Eugene township, Vermillion County, Indiana, two fifth-generation Zabriskie brothers, Lewis and Henry, and their families joined the Church—then only two years old. Lewis was baptized in May 1832. Henry was baptized August 11, 1832. Lewis has been called the first member of the Church of Polish-American descent; he was also among the very first of early Dutch-American descent. The Zabriskie family has produced its share of church leaders at the stake and ward levels.

Lewis served as a captain of ten in Zion’s Camp. Later he and Henry and their families moved to Clay County, Missouri, where they joined the Saints in their forced move to Illinois. Henry was arrested with

the Prophet Joseph Smith as a “Danite” but was soon released. During Nauvoo days the Zabriskies lived across the Mississippi River in Lee County, Iowa, where Lewis served first as president of the elders quorum and later as president of the Ambrosia Branch. Both Lewis and Henry were ordained high priests in Nauvoo.

When the exodus from Nauvoo began, the Zabriskies moved across Iowa. Jerome Zabriskie, a son of Henry, joined the Mormon Battalion. On July 17, 1846, Lewis was selected as one of the bishops for the Council Bluffs area. He served until 1852, when he and his family moved to Provo, Utah. Lewis lived in Provo until the late 1860’s, when he moved first to Denver, then to Omaha, and later to Missouri. He died April 4, 1884.

Henry Zabriskie and most members of his family arrived in Utah in 1849 and were among the early settlers of Provo. Here Henry died in 1857.

Descendants of Henry and, in fewer numbers, of Lewis have long been active in church affairs in Utah, Arizona, and Nevada, and in more recent years throughout the whole Church.

Henry and Lewis had a brother Abraham, who lived near them in Indiana in 1832. But Abraham and his family did not join the Church. Some years later Elizabeth, one of the daughters, was baptized. She and her husband Henry Elisha Perry and their two young children moved to Utah from Missouri in about 1855. They were among the pioneers of Perry, near Brigham City, Utah. The numerous descendants



The Zabriskie Family in the Church

BY GEORGE OLIN ZABRISKIE

of Elizabeth have spread throughout the Church. They include L. Tom Perry, former president of Cache Stake.

Other descendants of Abraham have subsequently joined the Church. The first was William C. Walker, now of Brigham City, a son of Mary Jane Zabriskie Walker. A grandson of Mary Jane, Robert Leslie French of Whittier, California, and his family are church members.

The main seat of the Zabriskie family has always been the Bergen County area of northeastern New Jersey. Members of at least four New Jersey branches of the family have joined the Church. The first was Henry J. Doremus, son of Aaltje Zabriskie. He and his family came first to Nauvoo, and then moved west with the Saints. A daughter, Annie Fairbanks Doremus, married Willard Brigham Richards, son of Willard Richards. Present-day descendants include Henry W. Richards, president of Winder Stake, Stephen C. Richards, former president of the Central German Mission, and A. Zabriskie Richards, Salt Lake City civil engineer.

The next known Zabriskie descendant to join the Church was Thomas Dobbs, Jr., great grandson of Machtelt Zabriskie. He was baptized October 15, 1845, in Connecticut, and he and his family moved to Utah in 1860. Descendants include Elwin W. Jensen of the Polynesian Department, Genealogical Society.

In early 1948 Evelyn King, a Zabriskie descendant born in Bergen County, New Jersey, and her husband, Arthur Morgan, asked for and received permission to

sing in the Waikiki Ward choir in Honolulu. Subsequently they, with Donald Vanderbeek, Evelyn's son by a former marriage, joined the Church. After Arthur's death in 1950, Evelyn served as a Mormon missionary in Australia. She, as Mrs. Tolerton (Tod) H. Vaughn, lives in Honolulu.

During World War I, Mary Ella Hartwell, born in Bergen County and a daughter of Kate Zabriskie, married Arthur Hans Esklund of Scipio, Utah. They lived in Idaho and Utah; Mary died in 1956 in Salt Lake City.

During her nearly forty years sojourn among the Mormons, she remained a Methodist. Her daughter Maureen married and moved to southern California before becoming a member of the Church.

The Zabriskies have been closely associated with temple work since its inception. As recorded in Book B of the Nauvoo Baptisms, Henry and Lewis were baptized for deceased relatives.

In mid-1963, the 301st year of the Zabriskie family in the United States, over 600 names of the family were cleared by the Genealogical Society. Baptisms were done in the Salt Lake Temple. Then the list of names were divided among all temples except the Swiss and London temples, and endowments were done over a period of several months. Sealings were performed in the Hawaii Temple, with 65 couples and 219 children having been sealed by March 30, 1965. And so, from around the world the blessings of the fulness of the gospel are being offered by the sons to their fathers.

Our Years With Marba

BY HELENA W. LARSON
GENERAL SECRETARY-TREASURER YWMIA



• Marba Cannon Josephson was born March 22, 1897, in Philadelphia, Pennsylvania, to Abram Hoaglund Cannon, of the Council of the Twelve, and Lillian Hamlin Cannon. She was graduated in 1918 from the University of Utah and taught English and history at Nephi High School, Box Elder High School, Gila College (Arizona), and the University of Utah.

She married Newel F. Josephson, April 2, 1925, in the Salt Lake Temple. They had five children—Newel, Dale, John, Blaine, and Janet—all of whom are living, as are her fourteen grandchildren. Since January 1950 she had been associate managing editor of the Era, and for thirty years had carried the dual assignment of the top woman executive in the editorial department of the magazine and a member of the Young Women's Mutual Improvement Association general board. She held many leading positions in the Church and in civic organizations such as the National League of American Pen Women, the United Fund, the Adult Education Council of Greater Salt Lake, the Utah Press Women (of which she was president), Community Welfare Council, Zonta International, and the Neighborhood House. She taught courses for several clubs and groups such as the Culture Club.

On Monday evening, September 20, 1965, she returned from a month's trip through England and Scotland visiting missions and stake conferences as an official representative of the YWMIA. Tuesday morning she died at her home of a heart attack.

On the day Marba C. Josephson died, as the news of her death spread, my phone rang almost constantly with people wanting to tell of some thoughtful thing Marba had done, of their years with her. Most of them said, "I was just waiting for her to get back from Europe. I needed her help on something." Or, "I wanted her advice. Whatever will I do now?" All of us wondered whatever we would do without her.

During the following days the written tributes poured in—letters, poems eulogizing her, expressions of sorrow but also of deep appreciation.

At her funeral Elder Richard L. Evans of the Council of the Twelve stated that during his thirty years of association with Marba, he had seldom "gone to press" without her advice on his writings and that just that day he had found himself reaching for the phone to ask her where to find a literary reference he needed.

How fortunate is each person who knew her, how wonderful our years with Marba! Emily H. Bennett, who was a schoolgirl with her, says how delightful she was as a teenager, interested in both boys and girls, helpful to all, so friendly to everyone, such fun to be with, and a fine student. Yet in her years with Marba, she remembers best Marba's "great fortitude and unsurpassed ability to surmount her troubles and difficulties."

Many remember her as a teacher—in high school, college, civic groups, and church organizations. Presi-

dent Arza A. Hinckley of the Ensign Stake (her stake) told at her funeral of the time he recited a poem very poorly in the English class she taught: "At the conclusion of the class hour, disappointed with my performance, she waited at the door and invited me to stay a few moments and visit with her. In that short visit I received more real courage and desire to achieve than I had ever received from any person outside my own home. She told me that I had it in me to succeed, that I could do and be what I wanted to do and be, and she built me up to the point where I felt that I could compete with the others in the class. Her sincerity as she commended you and her advice on doing a better job went deep into the hearts of her students. . . . Today she is recognized as an able writer, a great editorialist, a fine executive and business woman, known throughout the world for her talents and abilities. I honor her and recognize her, as thousands of her students do everywhere, as being a great teacher who truly loved us and gave of herself that each of us might live more abundantly."

How well we remember her as a teacher on the YWMA general board. "Quorum" must always be pronounced "kwo-rum," or she would kindly remind us of our error. "Melchizedek" was another word we learned well. We welcomed her corrections of our speech, pronunciation, and choice of words, because she always knew what was right, and we knew that she corrected us because she loved us. She never criticized us except constructively and never belittled or humiliated any of us.

Elder S. Dilworth Young wrote the following tribute to Marba:

Her art was words,
Painting endless pictures
Year by year,
Lifting those who read
To better things.
Words can crush, or sting,
Or bruise.
Her words healed,
And built, and
Sealed the bond of
Love upon the soul.

Many hundreds of articles, poems, and novels have been written and pictures painted because she took time to encourage the budding genius of unknowns. A *Deseret News* editorial written at the time of her death said: "Whether as a high school and later a college faculty member, as associate editor of *The Improvement Era*, as lecturer for a dozen study groups, as senior member of the Young Women's

MIA General Board, as the astringent editor of countless books published in Utah, or as a delegate to international women's conferences, Marba was one of the best teachers of a generation.

". . . [Her] fame throughout The Church of Jesus Christ of Latter-day Saints and in a dozen other important and significant circles, each of which was dedicated to humanity, rested not on a single or a dozen written pieces, but on her conduct as a human being and her unquenchable zest for living. Certainly she set a magnificent example for those who would become discouraged or who would give up because of staggering and difficult problems." (*Deseret News*, September 22, 1965.)

As a mother, Marba was without a peer and served longer than most, for she not only mothered her own four boys and one girl, but before and after her marriage she mothered her five stepbrothers and step-sister when both of their parents died. In recent years her mothering extended to her fourteen grandchildren. Many weekends and vacations she spent caring for them when their parents needed her help.

Verda Mae Christensen wrote of her:

So seldom does one truly find
This sensitive, discerning mind,
This courageous conviction,
This measurement of mettle,
This wondrous combination
Of Einstein and Ma Kettle,
This thorough-going love of life
This triple role of mother, wife,
And literary giant
That made her welcome everywhere—
A disposition pliant.

Everyone remembers with such joy Marba's sense of humor and her ability to laugh at herself, at life, but never at other people, for she would never hurt anyone in any way. But she loved to tell tales on herself such as "The Nightgown." Assigned to visit Canada in unseasonably cold weather, she suddenly decided the night before leaving that she should have a warm nightgown. It was too late to visit a store, but she found some outing flannel. Quickly she cut two identical lengths, sewed up the sides, which were the entire width of the material, cut out a neck, and added sleeves. "It was large enough for three people to get into," she explained. At the border when the customs official, who had taken out everything from everyone else's suitcases to look for smuggled goods, opened hers and saw that nightgown on top, he quickly banged the lid shut. "He knew," she laughingly recounted, "that (Continued on page 1028)

*"... but first there's something
I have to do—be right back, Gil..."*

● The first thing Patsy saw when she opened her eyes that morning was her new formal draped over the chair beside the bed, looking like a wisp of smoky, blue haze in the dim light. She saw the satin slippers dyed to match. She remembered that tonight was the Junior Prom, and she had a date with Gilbert Wardleigh, III, and she wished she were dead!

Why couldn't her sweet dad understand that it would be absolutely fatal for Gil to pick her up here at this cookie cutter of a house on Radoble Street? Why all of a sudden must he turn into a stiff-necked patriarch?

Last night's scene with Dad came back in all its grim horror. She had modeled the new formal for the family. The response had been very gratifying. Myra was eleven, and there was adoration in her eyes. Clay whistled, which was surprising because Clay was thirteen and the shy one in the family. Skip said, "Not bad for a girl." Skip was nine and loathed girls. Mom smiled and held Muffinface who waved her fat arms.

Pride gave a gloss to Dad's rugged face. "I can hardly wait to see the look on this Gil's face when he sees you in that dress, Kitten."

"Oh, I forgot to tell you." She evaded his eyes. "Gil is picking me up at Joan Barton's house."

There had been a silence. Even Muffinface stopped chortling, and Patsy could feel Dad's eyes boring into her heart. Then he said quietly, "Your escort is picking



you up at your own home, Patsy."

"Oh no, Dad!" She swung around to face him. "It's too far, and Joan's going to fix my hair, and—"

"And you're ashamed of your home," Dad said sadly.

"Oh, can't you see, Dad—Mom? There's a million houses all exactly alike, and—"

"We've got a fir tree out on our front lawn," Skip said helpfully.

"Oh, fine! It will be dark, and with the snow and all, how can anyone see a stupid fir tree!" The horror of it all sharpened her voice. "Gil just can't come here. Gil is *special*. He's lived in Paris and England, and his parents have a home in Bermuda. He's just living with his Aunt Phyllis this year because his parents are touring the Orient." It was some kind of miracle that Gil had asked her, of all the girls at Lincoln High, for a date when every girl in school was crazy over him. "Gil's an only child, and he isn't used to a million kids swarming all over!"

"There're only four of us, Patsy," Clay reminded her.

"Patsy!" Dad's tone stopped her tirade. "I haven't been to Europe, and I've never toured the Orient. I'm just a meter reader for the power company, but I know that a boy doesn't respect a girl he can pick up just anywhere. We have certain standards—"

"Standards!"

"Yes," Dad said proudly. "Standards. High moral

standards that protect our youth. And Gil must have them, too, or he wouldn't have joined the Church."

"Yes, Dad, but this is our first date, and I must make a good impression! Please, please, just this once. Just—"

"No, Patsy. Not this once. Not ever. Your escort picks you up here. He meets your family at your own home, humble as it is—or you don't go to the dance."

She had stormed to bed, and now it was morning, and tonight was the moment of truth.

She got quietly out of bed so as not to awaken Myra. She washed and dressed. When she passed the boys' bedroom, she saw tall, skinny Clay waxing the large red toboggan that was leaning against the bedroom wall, and she remembered that tonight was the moment of truth for Clay, too.

She saw the hopeful look on Clay's face, and love for Clay made her feel all tender and weepy. Clay was so sweet, so gentle, yet so lacking in self-confidence that he had never been one of the crowd. But tonight the stake Mutual was having a toboggan race. It was a yearly event, and last fall Dad and Clay had built this toboggan with a specially curved front to cut down wind resistance.

Tonight was the race on The Hill two blocks away. If Clay could win the race, they all hoped it would give him confidence, and then he would get over his shyness and take an (Continued on page 1030)

HAPPINESS IS A

RED TOBOGGAN

BY MARY EK KNOWLES





*To talk much
and arrive
nowhere
is the same as
climbing a
tree to catch
a fish.*

—OLD CHINESE PROVERB

Let's Plan Our Lessons

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

BY KENNETH W. GODFREY
FORMER INSTITUTE OF RELIGION DIRECTOR

● A story is told in educational circles about a little boy attending an elementary school. As the year progressed it became obvious that this boy did not bathe at regular intervals. Finally the problem became so bad that the teacher sent home a note with the boy asking his mother to remedy the condition. The next day, much to the dismay of the teacher, it was apparent that the mother had not followed the advice. Upon entering the room the boy handed the teacher a note. Unfolding the paper she read: "Johnny ain't no rose, don't smell him; learn him."

It is a well-known fact that teaching has not been done unless learning takes place. What really counts is that this is accomplished. Methods and procedures are of secondary importance. However, properly planned lessons affect not only teaching but learning

as well. It is hoped that the ensuing suggestions will help the teacher set the stage for greater learning.

First of all it should be recognized that organizing a lesson is not a complex task. But it is far more complex than just taking the manual to class and reading the lesson aloud.

Ernest M. Ligon points out that in character education there are five steps in learning. These are exposure, repetition, understanding, conviction, and application.¹ Too many teachers expose students to the material and then leave the classroom thinking they have taught. Exposure is, of course, important, but if the teacher is to change the student so that he reacts positively toward the good, then the other steps in the learning process must be followed.

Next to proper exposure, repetition at frequent

intervals is necessary if learning is to take place. This step in learning will be adequately accomplished if the teacher frequently reviews previous lessons. Specific reminders from week to week are also helpful if students are to remember permanently the concepts taught.

The third step, understanding, must be tied in with the maturity, experience, insight, and creative thinking of the individual student. Student feedback through discussions will aid the teacher in determining whether or not students have really understood the lesson.

In the fourth step the student must become permanently involved in what the teacher is trying to teach.

Finally, teaching is not complete unless the lesson affects the student in his daily life. According to Elder Paul H. Dunn and Cherie Parker, student involvement comes when the student plays the role of a participant and not a spectator, when he feels that he is learning and not being entertained, and when he is personally involved and not just informed.³

As teachers plan lessons they should keep the above points in mind. There should be a systematic approach developed so that the five steps in learning are achieved.

A formula for planning lessons that can be written on a teacher's thumbnail might be called the "Ho hum," "Why bring that up?" "For instance," and the "So what?" method.⁴

In the first or "Ho hum" step of lesson planning, the teacher should realize that in order to be a success he must "set fire" to his students. As the teacher plans each lesson, he should picture his students sitting in their chairs yawning and saying quietly, "Ho hum." The class never should be pictured as eagerly waiting with bated breath to catch the message.⁴ The teacher should get into the lesson in a way that will arouse or catch student interest. This might be done by using a story, a problem, a joke, an object, or a scripture. Richard Borden says that the first sentence of your lesson, "like the varmints who bite the dust in the opening scene of a western thriller, must crash through your audience's initial apathy."⁵ The teacher must light a fire.

In the "Why bring that up?" stage of lesson planning, the teacher should attempt to justify the material to be covered. Why should students worry about the Mormons in Kirtland, the march of the

Mormon Battalion, or Abraham in Ur of the Chaldees? What value can such knowledge have for them today? Students may admit that their attention was obtained with the first sentence or introduction, but in the cold light of the second thought, they may also ask, "Why bring the subject up anyway?" The second section of the lesson must meet this objection squarely. The teacher must "build a bridge from the heart of the student to the topic at hand."⁶ A teacher should not always say, "We are studying the Book of Mormon because it is scripture." Students must be brought to the realization that scripture can have meaning in their lives today and can help them adjust to life and obtain a happier earthly existence as well as exaltation in the life to come.

The third step in lesson planning assumes that the teacher has introduced his lesson in a most stimulating manner and has justified the lesson he is about to teach. Next comes the "For instance" part or body of the lesson plan. This part must be keyed to the relentless student demand: "For instance."⁷ The teacher must be ready to present examples and detailed information related to the material that is to be taught. Teachers should remember as they prepare this part of their lesson that students should be taught first what they must know, second what they should know; and third, if there is time left, what it would be nice to know.

The end of a good lesson, like a pencil, must have a point. The conclusion should be like a graceful leave-taking. It should answer the question, "So what?" If the lesson has been on tithing, the conclusion should be so well done that the non-tithepayers will go to the bishop and pay their tithing. The conclusion should stimulate students to join, contribute, vote, write, live, or love. Just talking will not achieve the desired goal. An old Chinese proverb says, "To talk much and arrive nowhere is the same as climbing a tree to catch a fish." The student must be motivated to a positive reaction by the lesson. He should, in the words of Dr. Ligon, "apply it to life." When the teacher has inspired this, he can smile and go home contented. (For an hour or so, that is—then he should begin to study for next week's lesson.)

A few years ago the writer came across ten rules that teachers would do well to keep in mind as they prepare their lessons. In substance, they are as follows:

1. I will never teach students anything they will have to unlearn—for example, a specific age for the earth. The important thing is, God created it.
2. I will learn to say, "I do not know." This is especially appropriate when asked where the ten tribes are or similar questions.
3. I will memorize and (Continued on page 1038)

³Ernest M. Ligon, *A Greater Generation* (New York: The Macmillan Company, 1960).

⁴Paul H. Dunn and Cherie Parker, *You Too Can Teach* (Salt Lake City: Bookcraft, Inc., 1962), pp. 142-143.

⁵Richard Borden, *How to Communicate Ideas* (Montclair, New Jersey: Economics Press, Inc.), pp. 1-2.

⁶⁻⁷*Idem*.



Unfortunately, there has been no disagreement or debate about the Book of Mormon among those qualified to undertake a comparative investigation, but only a mute agreement to ignore.

SINCE

*The Bible, the Scrolls,
and the Book of Mormon—
a Problem of Three Bodies*

● Whenever an important document of the past is discovered, students immediately begin comparing it with every other document that might conceivably have any connection with it. This is not necessarily wishful thinking or "parallelomania"; it is the only way by which an unknown work can be assigned a likely place among the records of the race. "From the most diverse scientific areas," writes Dupont-Sommer of the Dead Sea Scrolls, "studies are beginning to accumulate and converge ever closer towards the solution of the comparative problem."¹ Recently this writer called attention to a large number of resemblances between the community of Qumran and an ancient religious society described by certain commentators on the Koran. Whether the parallels are significant or not remains to be seen, but the writer was entirely within his rights in calling attention to them.² It is also entirely in order for him to point out resemblances between the Book of Mormon and other religious writings:

CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
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whatever may be the true explanation of those resemblances, nothing is to be learned unless the comparisons are actually made.

Taxonomists have a notoriously hard time seeing eye to eye, and what Yadin wrote eight years ago still applies: "Any attempt at this stage of research to identify the Dead Sea sect with any other sect of the time is more likely to be based on assumptions than on facts"; but one thing we can be sure, that "the commonplaces of scholarship are up for re-examination in the light of the new material offered by the scrolls."² And one of those commonplaces, long accepted but completely untested, has been the status of the Book of Mormon. "Scholars may disagree violently with each other's interpretations," writes F. F. Bruce, "and engage vigorously in debate; far more progress will be achieved in this way than by a mute agreement to differ."⁴ Unfortunately, there has been no disagreement or debate about the Book of Mormon among those qualified to undertake a comparative investigation, but only a mute agreement to ignore: the apotropaic power of its title page has been insurmountable. But in view of the wonderful combination of circum-

stances that has been necessary to bring present-day students to a serious consideration of hundreds of valuable and neglected apocryphal writings, the neglect of the Book of Mormon should be anything but a surprise.

Persistent denial has only called attention to the fact that vested interests have influenced the study of the Scrolls from the first and that their discovery has not been greeted with cries of unalloyed delight by Christian and Jewish scholars. "It is as a potential threat to Christianity, its claims and its doctrines, that the Scrolls have caught the imagination of laymen and clergy," wrote K. Stendahl.⁵ It is not surprising that the Russians forthwith put forth the claim "that the Qumran discoveries conclusively prove that Jesus never lived."⁶ But it is somewhat disturbing that after the Russians have seen their error and changed their position, our American intellectuals still accept Edmund Wilson's verdict "that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation."⁷ That "at last" clearly announces the vindication of a preconceived notion.

Actually the new documentary finds are a blow to conventional Christianity, which, as Stendahl points out, takes the position of the famous heretic Marcion: "He wanted Christianity to be a new religion, just as it is to us. Whereas the New Testament sees Jesus as the fulfilment of prophecies, we are apt to see him as the founder of a new religion. . . . Our pattern of thought is that of natural science: Jesus is the inventor of Christianity and the church is the guardian of his patent and copyright. In the New Testament the major concern is the diametrically opposite one: to make clear that all is 'old,' in accordance with the expectations of the prophets."⁸ If this fact had been recognized, all the fuss and alarm about the threat to the "originality" of Christ (especially among Catholic scholars) would have been unnecessary. "If Dupont-Sommer is correct in this approach," wrote R. K. Harrison, who felt on the whole that he *was* correct, "the very foundations of the Christian faith might well be shaken by the realization that a hitherto unknown pre-Christian Jewish religious community had possessed similar beliefs and practices. On such a view
(Continued on following page)

Since Cumorah
(Continued from preceding page)

Christianity would have to abandon its claim to uniqueness."⁹

But the Christian scriptures make no such claim to uniqueness, as Stendahl reminds us, and the Christian doctors should have known better since, as Bruce observes, "it has long been known that some kind of parallel can be found in the Talmud to practically every element in the ethical teaching of Jesus."¹⁰ The men in the seminaries have known for years about all kinds of such parallels, but they have never made "a thorough attempt to come to grips with the basic problem of what such parallels actually mean"; instead they have been quietly swept under the rug, with the result, as Stendahl notes, that the Christian world was "badly prepared to receive the good news from the Qumran Scrolls."¹¹ And it is precisely on these presuppositions, in particular that of the absolute uniqueness of the New Testament and the finality of the accepted scripture, that all criticism of the Book of Mormon has been based in the past. The new discoveries thus cut the ground away from all such criticism.

We need not discuss the various points of resemblance between the New Testament and the Dead Sea Scrolls, every one of which has been warmly defended by some experts and just as warmly disputed by others. They include such things as the presence in both communities—Christian and pre-Christian—of a hierarchical organization including a council of twelve and its presidency of three, the belief in continuing revelation and the leadership of inspired prophetic men, the idea of the restoration of the covenant to the elect of Israel, the dualistic doctrine of the world as a place of probation in which all are confronted by both good and evil and obliged to make a choice, com-

mon rites and ordinances such as baptism and the sacrament, common ideas about the Messiah, common usages and expressions such as reference to the community as "the Poor," a peculiar and common method of interpreting the scriptures.¹² The points of difference, on the other hand, are harder to find and easier to refute, since they almost invariably rest on the individual scholar's interpretation of what Christianity should be; the principal items are the differing attitudes of the two societies to

REMEMBERING

BY SOLVEIGE FAULSON RUSSELL

*Today I'm thinking backward
To lovely things I've seen:
The rosy fire of sunsets,
Gold daffodils in green,
A violet peeping shyly,
A butterfly in flight,
And myriads of diamond stars
Pinned to the hood of night.*

*I'm thinking back to springtime
And the brightness of the air.
I'm thinking back to summer
And the autumn's crimson flair.
I'm cataloguing beauty
Of winter's snowy calm
And lifting up my thankful heart
In a thanksgiving psalm.*

the priesthood, the contrast between the "once-for-all baptism" of the Christians and the washings of the Essenes, the difference between the behavior of John the Baptist and the Qumran sectaries, the different attitudes towards sinners in the two churches, and above all the concept of the Messiah as one who is to come at Qumran but for the Christians has already arrived.¹³ These objections (all of which have been refuted) all rest on the basic fallacy that we know all there is to know about both societies, whereas the very purpose of studying the Scrolls is to learn more about both. But aside from that, isn't the difference just what one would expect?

In the Book of Mormon we have a pious church of anticipation before the coming of the Lord and a Christian church after his coming, and the differences between the two are very like those between the two Old World bodies. Why shouldn't the people of Qumran think of the Messiah differently? For them he was in very deed still to come, while the Christians necessarily saw him in a different light.¹⁴ The chief argument of those who would deny any significant resemblance between the two churches is that the former lived entirely in anticipation while the latter lived in fulfillment. But Stendahl has shown in detail that the Christians were if anything more engrossed in anticipation than even the people of Qumran had been; for them the Messiah had come indeed, but he was to come again, and the prophecies of the gathering and final redemption of Israel still awaited fulfillment.¹⁵

Of all the experts none is more determined to deny or at least minimize any connection whatever between the Scrolls and the New Testament than is A. R. C. Leaney. Yet even he concedes that the Christians did borrow one important thing directly from Qumran. That was their scriptural exegesis, "the interpretation of contemporary events in the light of prophecy through a typological or allegorical method," a method not to be confused with that of the schools but peculiar to these people alone, "arising out of the desire to see prophecy fulfilled in contemporary events."¹⁶ Along with this goes the use of "proof-texts" by which all the ancient prophets are called upon to explain a present doctrine or situation, another peculiar custom: "It is evident that the Qumran community was using many of the Christian church's proof-texts before the Christians used them."¹⁷ Though this was not known until the discovery of the

Scrolls, we have in the Book of Mormon the most lavish use of "proof-texts" along with "the interpretation of contemporary events in the light of prophecy," a usage first mentioned by Nephi, who as he preached to his own community in the desert "did liken all scripture unto us, that it might be for our profit and learning." (1 Nephi 19:23.)

If nothing else, then, the Dead Sea Scrolls—by throwing wide the door to possibilities that no scholar until now would even consider and by removing the classical obstacles that have always barred the layman from viewing the Book of Mormon with respect, namely the myth that the scriptures as we have them are complete and perfect for all time and that the world already knows everything essential about the ancient people of God—have set the stage for more thorough and serious study of the Book of Mormon than it has yet received. A summary of some of the important points of agreement between that work and the writings from the Dead Sea as we have noted them through the years will indicate what a vast field is opening out.

A Recapitulation

Since it is normal procedure to list parallels between Qumran and this or that book or society, and since the significance of such parallels is greatly enhanced by their cumulative effect, the following list needs no apology or explanation.

(1) First of all, the Book of Mormon opens with a group of pious separatists from Jerusalem moving into the refuge of the Judean wilderness in the hopes of making a permanent settlement where they could live their religion in its purity free from the persecution of "the Jews at Jerusalem." This we pointed out in *Lehi in the Desert* before the publication of any of the Dead Sea Scrolls. The parallel needs no

comment. (2) These people, like those at Qumran, have a passion for writing and reading which seems to be a long-standing family tradition; they make records of everything, and (3) they know of an ancient tradition of the sealing up and burying of holy books in time of danger, to come forth "in their purity" at a later time. (4) They themselves engage in the practice, in which they even employ for their most valuable records copper and gold sheets on which they laboriously engrave

ANNIVERSARY—FORTY-SEVENTH

BY ANNIE K. WILSON

*Forty-seven years ago
We spoke the words that made us
man and wife;
And now it seems unreal.
Already we have spent a normal
life—
Moved to town and now returned
To build the third house near the
first one.
Although old age has lost some
thrills
And long-range planning now is
done,
The heartaches and the tears are
few,
For each has changed the I for You.*

their message in a cramped and abbreviated script. (5) Both peoples apply all the scriptures to themselves in a special way and never tire of presenting and discussing "proof-texts." (6) Both societies held a peculiarly "opened" view of scriptures and revelation and knew of no canon of the Old Testament but accepted the Apocrypha as inspired writings.¹⁸ This appears commonplace today, but we must remember that this attitude to the scriptures has been quite alien to conventional Christian and Jewish thinking and has been the one aspect of the Book of Mormon which has been most loudly denounced and ridiculed for over a century.

(7) In both the Book of Mormon and the Dead Sea Scrolls, the peculiar and until now quite unfamiliar concept of a "church of anticipation" is very conspicuous. (8) The religious communities in both hemispheres strove to keep the Law of Moses in all its perfection and were cool towards "the Jews in Jerusalem" who they felt had been false to the covenant by their worldliness. (9) They felt themselves in both cases to be the real elect of God, the true Israel, chosen to prepare the way for the coming of the Messiah. (10) Specifically, they both think of themselves as Israel in the wilderness and consciously preserve the camp life of the desert. (11) Both have suffered persecution and expect to suffer more, being repeatedly required to seek refuge by moving from one place to another. (12) Both societies are under the leadership of inspired men (designated in both traditions as "stars")—prophets and martyrs (13) whose main message is the coming of the Messiah and (14) whose exhortation is to "righteousness" and repentance—Israel must turn away from her sins and return to the covenant. (15) In both cases a sign of the return to the covenant and to purity was baptism with water.

(16) Both societies were headed by twelve chiefs from whom were chosen a special presidency of three,¹⁹ and (17) both were formed into groups of fifty for instructional and administrative purposes, each group being under the direction of a priest;²⁰ (18) for in both societies the old priesthood was still respected and the leaders had to be legitimate priests. (19) In both societies the chief priest or leader of the whole church traveled about among the congregations giving instructions and exhortations. (20) Both societies were secret and exclusive but would admit to mem-

(Continued on page 1013)

Give Us This Day

BY JOY LAMOREAUX FREI

•The early morning sun was already hot, and the red cliffs to the north of St. George blazed. I woke to hear Miss Conklin's hoe. I sat in the iron bed and rested my chin on my knees and peered through our shaded yard to see her oldness twitch as the hoe struck the earth.

She was always up before we woke. In the summer she was there waging war with the desert for her roses, and in the darkest winter mornings I could look to see her light warming the windows. "I like to see the sunrise," she said simply. But while we were sitting at breakfast, she removed her enormous straw hat, pinned more securely a gray bun of hair and, leaving little swirls of red dust behind, entered her church.

It was the only steepled church in our little town—the only one that could boast a real bell and bats in the belfry, the only one that knew the companionship of a wispy little woman who tended its floors and dusted the yellow organ keys.

"I don't know why she stays here," people would say. "She's the only Presbyterian in town. She knows she'll never convert any Mormons."

None of us children knew where Miss Conklin came from or that she had come to "do whatever her hands found to do" for her church; she had always


been there it seemed to us, and indeed she had come long ago when Mamma was still a child. But there she always was, as though she had put down roots with the sego lilies when they first bloomed on the hills.

I was a child then, and a child cannot be deceived when it comes to love. I knew that she stayed because she loved us. We weren't of her fold, but we were all her sheep.

"Today's Miss Conklin's birthday," Mamma might say. "Would you like to go and see her a little while?" And I would cross the street to wait at the door for her hand in mine, and her short self above me, leading me to a rocking chair. It was her birthday, but she told me stories about Jesus, and enveloped me with the delicious sweetness of the love he had for me, and always I knew that she must love me very much also. Perhaps she would tell me of her illness when she had whispered all the Psalms to herself, easing the pain, or of the hen that covered her chicks with her wings when the barn burned down, and how Jesus' love was like that. And all her stories I absorbed in my pliable little soul.

On Sabbath afternoons, after Sunday dinner, Miss

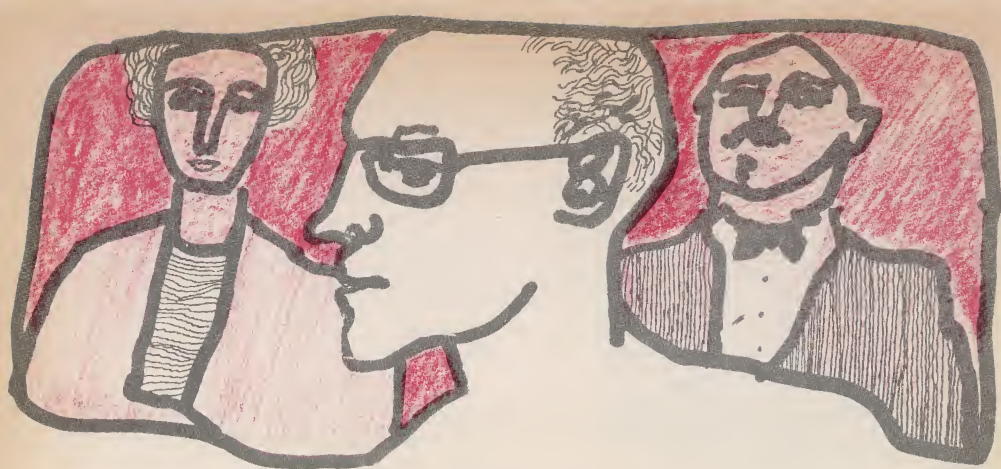




Conklin held worship services. Usually I was there. Often I was the only one. But Miss Conklin passed a hymnbook just the same and announced the hymn as though I were a congregation. She pumped the organ with all her might, singing spiritedly, "Rock of Ages, cleft for me," for all the town and heaven to hear. I loved to sit in the little church—it was dark and quiet, and the stained glass windows were the way she made me feel when I was there—all lovely and warm and shining. "Cast your bread upon the waters," she would say, smiling through her spectacles, "and it will come back to you, toasted and buttered."

"Cast your bread upon the waters," she said. And on Christmas eve the town that loved her gathered in her church, where beneath the tree was a gift for every child. That they were not members of her church did not matter; that the Christ Child loved them was quite enough. The pot-bellied stove seemed so glowing then, and the bell tolled the news of Christ's rebirth so majestically! And how full of old and patient devotion was her kiss for every child those Christmas eves, as her wrinkled, yellowed hands cradled every little face as though it were the Babe's own!

"It will come back to you toasted and buttered," she said. But when the bread she cast returned to her, she broke and gave it again. That she gave to me is still warm, and so long as I have memory I will love that woman for the bread of life she shared with me.



WHAT DO YOU DO DURING INTERMISSION?

BY MARGARET MAXWELL

• Most of us have had the experience of going to a play, a concert, or an athletic contest and sitting through an intermission. What do people generally do during such empty periods of waiting for the main event to continue? A lot of people get up, go out of the auditorium, stretch their legs, get a drink, talk to friends; others simply sit and wait. In most cases, it's a pretty profitless interlude of time.

Our lives are full of intermissions, short or long periods of time between exciting or pressing activities, in which things go along in a quiet routine and in which we may find that we have a few minutes with nothing that has to be done. What do we do with these time bonuses? Most of us, when confronted with a Sunday School or MIA lesson that must be presented the next day, a meal that must be prepared by 5:30 because our family will be home at that time, or a house that must be cleaned by afternoon in anticipation of guests, can galvanize ourselves into action and get the job done. But are we self-starters when we do not have a deadline to meet? How much of our lives slips from our grasp in a trickle of "intermissions," fifteen minutes of waiting in the dentist's office for an appointment, an hour in the morning of aimless visiting or telephone chatter, an afternoon suddenly gone with nothing to show

for it? Are we marking time "until the children are older," "until next week (or month, or year)," "until my husband retires," or until some other time when we are really going to manage to do all the things we've planned?

But time is rarely marked off in large blocks of freedom for big projects. The scrapbook we want to keep of family activities, the genealogy we should start, the reading we are going to do as soon as we have more time must be fitted somehow into the short intermissions from activity that all of us have almost every day.

What are your "someday" projects? Make a list of them, either mentally or on paper, and decide on one that you will start the next time you have even as few as ten minutes to spare. Don't plan to finish your project at once, but break it down into small parts that can be worked on a little at a time. And plan for unexpected "intermissions." Get into the habit of slipping a pocket-sized book or some handwork into your purse so that you will have it with you when you find that you must wait for a friend, for a business appointment, or for a bus. Even those of us who are busiest will find that by organizing our activities, we can turn our "intermissions" into purposeful periods of lifetime enrichment.

Signs of the True Church



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Revelation

BY DOYLE L. GREEN
MANAGING EDITOR

● Communication between God and his chosen representatives here on earth has always been a mark of his true Church. The Lord walked and talked with Adam in the Garden of Eden and directed the activities of his people through his prophets down through the ages of the Old Testament. Enoch, Noah, Abraham, Jacob, Moses, David, Isaiah, Daniel, Malachi, in fact, all of the Old Testament prophets were guided by him.

The Prophet Amos expressed this great truth when he wrote:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And Solomon emphasized it when he said:

"Where there is no vision, the people perish:..." (Prov. 29:18.)

Even the Lord Jesus the Christ continually sought and received guidance from his Father. On two occasions God spoke from the heavens testifying of and giving support to his Son, declaring at his baptism and again on the Mount of Transfiguration:

"This is my beloved Son, in whom I am

John on Patmos prophesies things to come:

*"And I saw another angel
... having the everlasting
gospel to preach unto
them that dwell
on the earth. . . ."*

(Rev. 14:6.)



well pleased." (Matt. 3:17; 17:5.)

For a period of time following the death of Jesus, during the era covered by the closing books of the New Testament, the Lord continued to reveal his will to man. He guided the eleven apostles in the selection of a new member of the quorum; he spoke to Saul near Damascus; he sent the promised Holy Ghost to be a comfort and a revelator to his people; he revealed many truths to John on the Isle of Patmos.

The evidence is clear. In all dispensations when the true gospel has been upon the

earth, God has guided his work through his prophets.

A Book of Mormon prophet, Moroni, declared, "And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, . . .

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; . . .

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of

changing?" (Mormon 9:7-9.)

The Prophet Nephi wrote, "Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough!

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken

away even that which they have." (2 Nephi 28:29-30.)

Jesus declared to Peter that it was the rock of revelation upon which he would build his Church. (See Matt. 16:17-18.)

The Church of Jesus Christ of Latter-day Saints was established by revelation. To the boy Joseph Smith, in answer to earnest prayer, God revealed himself and his Beloved Son. In the years that followed this marvelous vision, Joseph Smith received constant direction and counsel, not only through inspiration, but also through the direct visitation of other heavenly messen-



gers. Through him the glorious truths of the gospel in their fulness and purity were restored.

But if the fulness of the gospel was restored to the Prophet Joseph Smith, is revelation still necessary?

Perhaps there never has been a time when help and guidance from God was more needed than it is in our harried and troubled era. World tensions are multiplying. Family ties are weakening. Each day it appears more and more evident that man is bent upon destroying himself. Perhaps this is what prompted a nationally known news

commentator to say that the most important message that could be broadcast to the world today would be that God has spoken again to man.

Would a just and loving God abandon his children at what may be the most critical period in the history of the world?

The Church of Jesus Christ of Latter-day Saints testifies to all peoples that revelation has not ceased, that the heavens are not closed, that the Lord *has* revealed himself to man in our day, that his true Church is upon the earth, and that he is directing it through living prophets.



The Lord speaks to Saul near Damascus:

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*"... and suddenly there shined round about him a light from heaven:
... and [he] heard a voice saying . . . ,
Saul, Saul, why persecutest thou me?"*
(Acts 9:3-4.)

Let us briefly examine a few of the evidences:

Enemies of the Prophet Joseph Smith thought his death would bring an end to the Church. So he was killed by a ruthless mob. Members of the Church were driven from their homes. Many thought they would perish in the wilderness. But because of the inspired leadership of another prophet, Brigham Young, the man the Lord had prepared to succeed the Prophet Joseph Smith, the exiles traveled by wagon and handcart some thirteen hundred miles over unfriendly plain and prairie to seek asylum in the valleys of the Rocky Mountains.

They went into a desert land that no one else seemed to want, and their prophet-leader stood fast against pleas of some to continue on to the lush lands of California, saying that he had seen the Valley of the Great Salt Lake in vision a year or more before he entered it.

When the ground proved to be too hard and dry for planting their seed, the pioneers turned water from the mountain streams upon it, beginning modern irrigation in America.

When a plague of crickets threatened their crops, sea gulls were provided to destroy them: as much a miracle as were any experienced by ancient Israel.

In their mountain home the pioneers suffered Indian raids, hunger, drought, pestilence, and every manner of hardships. But they survived. And under inspired leaders a thriving empire was carved out of the desert wilderness. Of this Brigham Young said: "I do not wish men to understand I had anything to do with our being moved here, that was the providence of the Almighty; . . ." (*Journal of Discourses*, 4, 41.)

As industry replaced the farm, with resultant periods of unemployment and depression, church leaders were inspired to establish a great welfare program to help take care of needy members of the Church

and to protect them from the evils of the public dole.

Having been instructed by the Lord on the need for education, church leaders established schools, universities, and in later years seminaries and institutes of religion. Utah has been rated first in accomplishment in education while being 32nd in its ability to support education.

Today, undeniable scientific research tells of the dangers and evils of cigarettes. For over 130 years the Church has been teaching the revealed word of God—that tobacco is not good for man.

Today, we are gravely concerned with the evils of communism. From the beginning of the reestablishment of the Church, leaders have taught that we must guard zealously against anything that would take away our God-given freedom.

As conditions developed that brought about more leisure time and temptations for young people, church leaders were inspired to organize an activity program for youth that is the marvel of all who become acquainted with it.

As changing conditions threatened the solidarity and the sanctity of the home, leaders instituted a church-wide weekly family home evening program. President David O. McKay recently emphasized the importance of this when he said, "No other success can compensate for failure in the home." (*The Improvement Era*, June 1964, Vol. 67, p. 445.)

Many have wondered about the vigor and vitality of The Church of Jesus Christ of Latter-day Saints. One writer recently commented about "its curious talent for adapting to modern conditions without altering its first principles."

The answer is revelation—revelation to the prophet of the Church for the directing of the Church—revelation to individual members for guidance in their own lives. Revelation is a mark of God's true Church.



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Angel appears in Temple to Zacharias:

*“And there appeared unto
[Zacharias] an angel
standing on the right side
of the altar [of the temple].”
(Luke 1:11.)*

Authority

BY BECKI DAVIS
EDITORIAL ASSOCIATE

● The mission of Christ's mortal life was to offer immortal life to mankind. Through crucifixion and resurrection, he shattered the barrier of death which blocked the pathway to immortality. In a three years' ministry among common people, he showed men the way to live to traverse that pathway. He performed his work with divine power and authority.

And when his short mortal mission was finished, he left carefully selected men to continue his work. (John 15:16.) But he did not leave these men with only mortal power and authority to perpetuate an immortal work.

The scriptures tell us: "And he ordained twelve, that they should be with him, and

that he might send them forth to preach." (Mark 3:14.) Also, "Then he called his twelve disciples together, and gave them power and authority. . . . And he sent them to preach the kingdom of God, . . ." (Luke 9:1-2.)

Scripture gives us further knowledge of the orderly manner in which Christ set up his kingdom, with divine authority given to continue his work after his departure from the earth. He organized a church (Matt. 16: 18-19) of which he was the head (Eph. 5: 23), and he appointed officers, headed by the apostles, with specific duties to perform. (Mark 16:15; Luke 6:12-16; Eph. 4:11-14; John 21:15-17.)

Part of the commission of the apostles



Paul, the apostle, instructs Timothy.

*"If a man desire
the office of
a bishop, he
desireth a good work."*

(1 Tim. 3:1.)

was to be special witnesses of Christ. Most Christians have understood this to mean that the apostles were the only special witnesses because they had known Christ in mortality and that following their deaths there would be no more. The apostles themselves, however, did not have this understanding. They knew that their numbers should be perpetuated through men chosen with the guidance of the Lord as vacancies occurred. One of their first acts was to choose Matthias as the apostle to take Judas' place. (Acts 1:22-26.) And though we do not have record of their selection, Barnabas and Paul are referred to as apostles in Acts 14:14. In the salutations of Paul's epistles, he introduces himself as an apostle of divine

commission. (See 1 and 2 Cor., 1 and 2 Tim., Col., and Gal.)

Through New Testament scriptures, we see that Christ gave his apostles divine authority and the commission to preside over the Church on this earth.

By comparison, we also can observe that the Christian church—actually churches—has changed in organization since that day. And since this is so, it is important to ask: What happened to the authority by which the organization operated?

The authority of the Church is administered through the power of the priesthood. And the priesthood, defined most simply, is the power given to man to act in the name of and in behalf of God in righteousness.

The priesthood will be lost to a man or organization when it is not used in compliance with the will of God and in righteousness. When this occurs, apostasy—of the individual or of the whole—occurs.

If we examine Christian history through the period after the death of the apostles, we should find evidence of whether or not the leaders of the church had the power of the priesthood, were guided by revelation and inspiration, and were divinely recognized as heads of Christ's Church on earth.

Unfortunately, such a careful, prayerful examination shows us some distressing facts. For example, we see the church become a political expediency, headed by a man who himself was not a Christian, yet

who took the responsibility for appointing officers of the church. We see bishops competing over the relative importance of their offices, until one becomes the head of the church, replacing the apostles. We see debates and councils over basic doctrine which should have been the subject of inspiration and revelation. And, most important, we know that men did not have revelation because they denied it themselves, claiming that the need for it had ceased. This is an important sign that the Lord had withdrawn his authority from the church. Men who were receiving guidance and instructions from the Lord, as had the Twelve Apostles, would surely not deny the need for such revelation.



Eventually righteous men began to question abuses within the church. Thus came the Reformation, an attempt to reform the church from within. When these attempts were thwarted, the Reformers turned outside the church and started new religious organizations.

Now they had to deal with the question of authority. The mother church claimed to have authority passed in an unbroken line from Peter. If this were true, and if that authority were still intact, the Reformers were left without a foundation upon which to build their churches. The only possible ways to handle this dilemma all naturally tended to diminish the need for divine authority. To some the priesthood became a

power which came to dwell within a man when he became a "believer." It is most important to note that the Reformers did not claim divine restoration of authority.

For reformation is not restoration. Good intentions could not restore lost divine authority to any church until it was given by the Lord.

And, then, it was given by the Lord.

From the First Vision on, Joseph Smith's authority for the truths he taught was always divine. The power of the priesthood was bestowed on him and Oliver Cowdery in 1829 by John the Baptist, who had been authorized to restore the Aaronic Priesthood to the earth. So Joseph and Oliver received the lesser priesthood in the same manner

*After the death of the Apostle Judas, the eleven who were
left sought and received divine guidance to fill
the vacancy.
They chose
Matthias.*

(Acts 1:21-26.)



in which it was given in Christ's lifetime and throughout the Old Testament—a man who had the authority and had been commissioned to do so ordained them by the laying on of hands.

Shortly after this the higher or Melchizedek Priesthood was restored in the same pattern. The messengers this time were Peter, James, and John. Like John the Baptist, they were passing on, through the laying on of hands, the same powers which they had received during their earthly lives.

Before the Church was organized on April 6, 1830, the Lord gave revelations to Joseph Smith, instructing him carefully about its organization and the delegation of responsibilities and powers, including the appointment of a council of twelve apostles. (D&C 18 and 20.)

Specific "keys" or powers for particular responsibilities of this dispensation were conferred upon Joseph Smith in the Kirtland Temple in April 1836. Each key was

given by the prophet who previously held it during his mortal life. Reviewed briefly, Moses committed the keys of the gathering of Israel, Elias committed the power of the gospel of Abraham, and Elijah conferred keys necessary for salvation for the dead—temple work and genealogy. (D&C 110.)

Since the beginnings of the Church, the priesthood has been passed on in an orderly and authorized manner. The keys of the dispensation have been passed to the prophets who have headed the Church. And the Lord has guided the Church by revelation and inspiration, showing that he has continued to recognize the authority by which it was established.

The Church today, with President David O. McKay presiding over its worldwide membership, is as much the Church of Christ, and in exactly the same manner, as the Church of Judean, Roman, and Grecian Saints in the Mediterranean world over which Peter presided.

Elders ordained in every church:

*"And when they had
ordained them elders
in every church,
... they commended
them to the Lord, ..."*

(Acts 14:23.)



Seventies sent out to preach the gospel:

*After Jesus had
commissioned his
apostles, he
“appointed other
seventy also,
and sent them
two and two
before his
face. . . .”*

(Luke 10:1.)



Organization

BY CARTER E. GRANT
EDITORIAL ASSOCIATE

● In the first chapter of the book of Revelation, John the Beloved praises God and his glorious kingdom. He writes that he “was in the Spirit on the Lord’s day,” (the Christian’s Sabbath) and beheld the greatness of God’s heavenly kingdom with its perfection of organization. John saw and heard the hosts of heaven singing praises to the Father and the Son.

“And they sing . . . the song of the Lamb, . . .

Great and marvellous are thy works,
Lord God Almighty;
Just and true are thy ways,
Thou King of saints.
Who shall not fear thee,
O Lord,
And glorify thy name?
For thou only art holy:

For all nations shall come
And worship before thee; . . .”
(Rev. 1:10; 15:3-4.)

With divine comprehension pertaining to the unprecedented conception of Jesus Christ, his birth, his accomplishments, crucifixion, resurrection, and glorious ascension in the meridian of time, Elder James E. Talmage, an apostle of the Dispensation of the Fullness of Times, writes that Moses taught his people—the ancestors of the Jewish nation, from whom Joseph and the virgin Mary sprang—that “the event of greatest import in all the happenings to which the earth and its inhabitants would be witness” would be the coming of the Son of God to this earth. (*Jesus the Christ*, p. 57.)

In a glorious vision, the Prophet Nephi was shown the city of Nazareth, and in that



city he beheld the mother of Jesus Christ—a Jewish maiden, “. . . a virgin, most beautiful and fair above all other virgins.” (1 Nephi 11:15.) Nephi was then shown that from this descendant of David “a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of the world.” (*Ibid.*, 10:4.)

Nephi saw “the Son of God going forth among the children of men;” organizing his earthly kingdom. (*Ibid.*, 11:24.)

Shortly after Christ’s baptism of the water and the Spirit, he began choosing his Twelve Apostles and other church aides. That God was pleased with the divine or-

ganization his Son was establishing among the Jews is shown in Nephi’s vision: “I beheld the heavens open . . . , and I saw angels descending upon the children of men; and they did minister unto them.

“ . . . I . . . beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick; and who were afflicted with all manner of diseases, and with devils and unclean spirits; . . . and *they were healed by the power of the Lamb of God*; and the devils and the unclean spirits were cast out.” (*Ibid.*, 11:30-31. Italics added.)

Luke, one of the gospel writers, testifies



Jesus ordains the Twelve Apostles:

*He said, "Ye have not chosen me,
but I have chosen you,
and ordained you, . . ."* (John 15:16.)

that with the spread of Christ's Church, the Master Organizer "appointed other seventy also, and sent them two by two before his face *into every city and place, whither he himself would come. . . .*

"And the seventy returned [from their missions] with joy, saying, Lord, even the devils are subject unto us through thy name. . . .

"And he [Christ] turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear

those things which ye hear, and have not heard them." (Luke 10:1, 17, 23-24. Italics added.)

During Christ's three-year ministry upon the earth, he centered his teachings upon his own "family tree," the Jews, but after his resurrection he opened the door to all mankind, declaring to the presidency of his church—Peter, James, and John—and to the other apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and, lo,

I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

Paul, the apostle to the gentiles, in his first epistle unto the Corinthians, likened the perfect church organization established among the Jews by Jesus Christ unto a perfect human body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ," meaning the Savior's perfected organization.

Paul continues his comparison:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

"For the body is not one member, but many.

"But now are they many members, yet but one body.

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:12-14, 20-21, 26-28.)

After ten years of prayerful, righteous living, following the visitation of God the Eternal Father and his Son Jesus Christ to Joseph Smith the Prophet in the spring of 1820, and also after the visitation of heavenly messengers and the bestowal of the Aaronic and the Melchizedek Priesthoods, Joseph Smith by revelation received instructions for organizing the same Church of Jesus Christ that the Master established in the Holy Land during the meridian of time.

Knowing by divine revelation the pattern

followed by Jesus Christ while organizing his kingdom among the Jews, the Prophet Joseph Smith, referring to the Church he had organized, declared, "We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc." (Sixth article of faith.)

Since Jesus Christ in the meridian of time placed twelve chosen apostles with three presiding presidents from their number to preside over his Church, likewise Joseph Smith the Prophet by revelation chose twelve special witnesses and placed three of their members as presiding presidents to officiate in all matters pertaining to the divine progress of Christ's restored Church.

Bishops preside over local congregations:

*"And he gave some, apostles;
and some, prophets; and some,
evangelists; and some,
pastors and teachers;
For the perfecting
of the saints. . . ."*
(Eph. 4:11-12.)

And like the ancient apostles, the present apostles have left their occupations to become "fishers of men" and to "feed my sheep," traveling the world around, testifying with authority that The Church of Jesus Christ of Latter-day Saints with all its ancient gifts and blessings truly has been established upon this earth in this the Dispensation of the Fulness of Times.

Referring to the proper authority today of those who are to preside in Christ's restored Church, Joseph Smith made it plain: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof." (Fifth article of faith.)

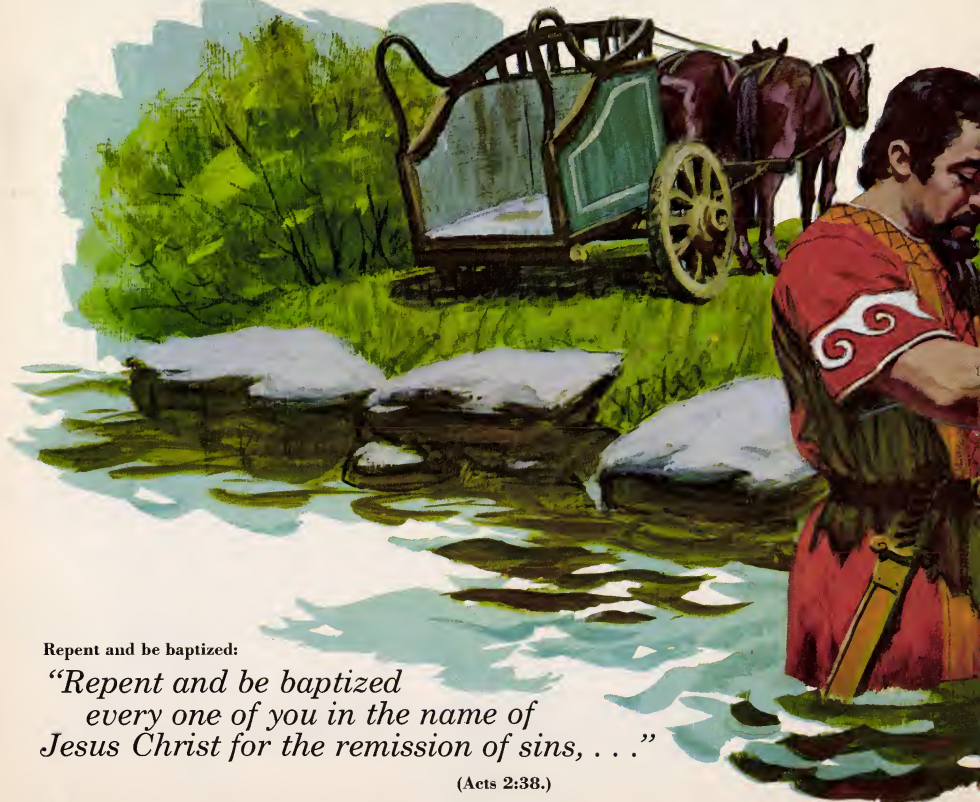


First Principles

● The principles and ordinances of The Church of Jesus Christ of Latter-day Saints are the same as those of the Church that the Christ organized as he walked and talked among men. The New Testament Church lost its identity through a predicted falling away, as men, hampered by uninspired

leadership, permitted changes to creep into its organization and teachings. The latter-day Church is the restoration of that New Testament Church by a young prophet visited and schooled by heavenly beings and messengers.

Let us examine the scriptures on the



Repent and be baptized:

*“Repent and be baptized
every one of you in the name of
Jesus Christ for the remission of sins, . . .”*

(Acts 2:38.)

and Ordinances

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

first principles and ordinances.

John, he who baptized the Christ and is called the Baptist, taught faith when he declared: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) and, "There cometh one mightier than I after me, . . ." (Mark 1:7; see also Matt. 3:11, Luke

3:16); repentance and baptism (Matt. 3:5-15, Mark 1:4-9, Luke 3:2-21, John 1:6-33); and the receipt of the Holy Ghost (Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33). These are the first principles and ordinances of the gospel, applicable in every age and to every person who desires



to be a follower of Jesus Christ.

It is a scriptural truth that "... without faith it is impossible to please . . . God." (Heb. 11:6.)

Nor is great faith required as a foundation. Simple faith properly nourished will grow. Has not the Lord Jesus Christ promised: "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you"? (Matt. 17:20; see also Luke 17:6.)

On the day of Pentecost, the multitudes on hearing the gospel "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?"

Peter readily said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Repentance means a recognition of wrongdoing and a follow-through of a change and purpose of life.

Jesus, our Elder Brother and perfect pattern, was baptized at the hands of John "... to fulfil all righteousness." (Matt. 3:15.) And soon the Christ was answering a question of Nicodemus with: "Except a man be born of water [baptism] and of the Spirit [the laying on of hands for the receipt of the Holy Ghost], he cannot enter into the kingdom of God." (John 3:5.) All men must receive these ordinances. Provisions have been made for those who have lived in ages past to receive these gifts vicariously in the temples of the restored Church.

Philip, a missionary of the primitive Church, was directed in his calling to a man reading the scriptures. A glorious gospel conversation followed, and the eunuch, fully prepared by his own study, requested baptism. It was performed where there was water enough to execute the true meaning of the word "baptism," which is immersion. (See Acts 8:26-39.)

Paul bestows the Holy Ghost
after baptizing men of Ephesus:

*"And when Paul had laid
his hands upon them,
the Holy Ghost came on them;*
(Acts 19:6.)

Our missionaries in their fields of labor today have similar experiences of being directed to those who, by their own study, are prepared to seek baptism. The work of the Church is ever with individuals. Baptism, entrance into the Church, is based upon individual testimony. As one of our modern apostles, Harold B. Lee, has said: "At the root of the individual testimony must be a righteous pure life, else the Spirit cannot witness as to the divinity of the mission of the Lord or of the work in our day."

The apostles Peter and John, by the laying on of hands, conferred the Holy Ghost upon some of Philip's baptized converts. (See Acts 8:14-17.) Likewise, the Apostle Paul, finding some who were baptized "unto John's baptism," after careful questioning, conferred the Holy Ghost upon them. (See Acts 19:1-6.) Christ's Church, when upon the earth, has two great divisions of the priesthood: the Aaronic, which includes the authority to baptize, and the Melchizedek, which carries the power to confer the Holy Ghost by the laying on of hands.

So it is with the Latter-day Saints.



Worthy young men beginning at age twelve are given an office in the Aaronic Priesthood. Missionaries and most other male adults hold the Melchizedek Priesthood.

Nor are the precious gifts of this Church to be desired for the power thereof. Simon,

a new convert, when he saw the bestowal of the Holy Ghost, offered the apostles money,

"Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

"But Peter said unto him, Thy money

Faith (prayer):

*“... without faith
it is impossible
to please [God]. . . .”*
(Heb. 11:6.)



perish with thee, because thou hast thought that the gift of God may be purchased with money.

“Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.” (*Ibid.*, 8:18-21.)

Faith, repentance, baptism, laying on of hands—the humble pathway that all must take to gain entrance into the Church and kingdom of God.

The Apostle Paul expressed the four great cornerstones to the Hebrews:

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of *repentance* from dead works, and of *faith* toward God.

“Of the doctrine of *baptisms*, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment.” (Heb. 6:1-2. Italics added.)

The Church of Jesus Christ of Latter-day Saints states today:

“We believe that the first principles and ordinances of the Gospel are: first, *Faith* in the Lord Jesus Christ; second, *Repentance*; third, *Baptism* by immersion for the remission of sins; fourth, *Laying on of hands* for the gift of the Holy Ghost.” (Fourth article of faith. Italics added.)

As one exercises faith and repentance, the blessings of heaven will come.

But baptism and the laying on of hands must be administered by someone having authority—a bearer of the priesthood of God. It has always been so in the true Church.

Membership and activity in The Church of Jesus Christ of Latter-day Saints is a complete way of life. It is the one way to gain happiness on earth and eternal life hereafter.

Spiritual Gifts

BY DONNA HIGGINS
FORMERLY EDITORIAL ASSOCIATE

● To his chosen Twelve Apostles and to the Church, Jesus gave authority to heal the sick and to perform miracles in his name.

Today spiritual gifts manifest the truthfulness of The Church of Jesus Christ of Latter-day Saints. Spiritual gifts build faith, strengthen testimonies, and inspire Saints to continue living the commandments of God.

The seventh article of faith states that spiritual gifts are "... tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." These gifts are given, said the Lord, "... for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; ..." (D&C 46:9.)

The best gifts from God should be sought and exercised for our own salvation, but the obligations and responsibilities that accompany them should be heeded.

As we seek the gifts of God with faith and humility and thankful hearts for the benefit therefrom, we can sense the Spirit of a personal God concerned with our salvation in an eternal world.

Gift of healing. Few Latter-day Saint families there are that haven't received faith-promoting experiences from the gift of healing. As at the time of Christ, when there is illness the elders are called. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (Jas. 5:14.)

At the time the Saints were in Commerce, Illinois, after being persecuted in Missouri and due to the exposure to which they were subjected, many were taken sick, including the Prophet Joseph Smith. At this time a great healing occurred. Wilford Woodruff describes it: "On the morning of the 22nd

Spiritual gift given
to Cornelius as
an angel of the Lord
instructs him:

*Cornelius,
in answer to
his prayer,
“saw in a vision
... an angel of
God. . . .”
(Acts 10:3.)*



of July, 1839, he [Joseph Smith] arose from his bed and commenced to administer to the sick in his own house and dooryard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

“Many lay sick along the bank of the river; Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. . . .”

Some of the elders who were healed accompanied Joseph, and they visited the home of Elijah Fordham, who was near death. Joseph “. . . stood erect, still holding his hand in silence several moments; Then he spoke in a very loud voice, saying, ‘Brother Fordham, I command you, in the name of Jesus Christ, to arise from this bed and

be made whole.’ His voice was like the voice of God, and not of man. It seemed as though the whole house shook its very foundations. Brother Fordham arose from his bed, and was immediately made whole.” (*DHC*, IV, 3-4, footnote; from Wilford Woodruff, *Leaves from My Journal*, Chap. 19.)

The gift of healing is often given to the elders of the Church holding the Melchizedek Priesthood, as “the power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church.” (*D&C* 107:18.)

Gift of tongues and interpretation. An awe-inspiring though humbling gift is that of tongues and interpretation. “And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (*Acts* 2:4.)

The gift of tongues aids in spreading the



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gospel. To penetrate language differences throughout the world, missionaries may learn the language of the people, church leaders may use interpreters, and at times these men may rely on the gift of interpretation.

President McKay tells the following experience. "The occasion was a conference held at Huntly, New Zealand, a thousand people assembled. Before that time I had spoken through interpreters in China, Hawaii, Holland, and other places, but I felt impressed on that occasion to speak in the English language. In substance I said, 'I have never been much of an advocate of the necessity of tongues in our Church, but today I wish I had that gift. But I haven't. However, I am going to speak to you, my brothers and sisters, in my native tongue and pray that you may have the gift of

interpretation of tongues. . . .'

"Well, the outpouring of the gift of tongues on that occasion was most remarkable. Following the end of my sermon Brother Sid Christy, who was a student of Brigham Young University, a Maori, who had returned to New Zealand, rushed up and said, 'Brother McKay, they got your message!'" (*Gospel Ideals*, p. 552.)

Gift of prophecy. The President of the Church is our prophet, seer, and revelator. Through revelation he is in a position to prophesy concerning the welfare of the Saints in these latter days.

The Prophet Joseph Smith prophesied on August 6, 1842, that the Latter-day Saints would be driven to the Rocky Mountains and there build cities and become a mighty people. (*DHC*, V, 85.) On February 25, 1844, while much unrest was again in-

creasing between the Saints and their adversaries, Joseph added this prophetic promise: "... that within five years we should be out of the power of our old enemies, whether they were apostates or of the world and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying." (*Ibid.*, VI, 225.) As history notes, the gift of prophecy is also given to other General Authorities of the Church.

Gifts of vision and revelation. The most important gifts to the Church, and to individuals as well, perhaps, are those of vision and revelation. Paul's life was completely reversed after a vision.

The Doctrine and Covenants is a scriptural record of revelations given to Joseph Smith and other early church leaders before the Church was organized and in its beginning days.

By means of personal revelation the truthfulness of the gospel may be manifested to members of the Church. This testimony is a most precious gift, and a key to its acquisition is this admonition in the Book of Mormon: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will



Faith to be healed
is gift of God:

*"Daughter, . . .
thy faith hath
made thee
whole; . . ."*

(Luke 8:48.)

manifest the truth of it unto you, by the power of the Holy Ghost.” (Moroni 10:4.)

Spiritual gifts from God have been and are being bounteously bestowed upon his people at the time of the early Church and now in these latter days. They distinguish God's true Church. President George Q. Cannon said that a man “. . . can receive the evidences from the Lord, by the exercise of faith, that will convince him of the existence of his Father in heaven and also of His willingness to hear and answer the prayers and supplications which are addressed to Him in sincerity.

“It is for this purpose that these gifts are bestowed, that those who do obey the

commandments of God shall have privileges, blessings and powers that those who do not take this course cannot have. The bestowal of these is to create a distinction between the people of God and those who are not His people, . . .” (George Q. Cannon, *Gospel Truth*, ed. Jerreld L. Newquist, I, 195.)

“And again, I exhort you, my brethren, that ye can deny not the gifts of God, for they are many, and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.” (Moroni 10:8.)



Elders anoint with oil and heal sick:

*“Is any sick among you?
let him call for
the elders of the church;
and let them pray over him,
anointing him with oil
in the name of the Lord:”* (Jas. 5:14.)

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Fruits of Religion

BY MARBA C. JOSEPHSON
ASSOCIATE MANAGING EDITOR

●Count Leo Tolstoi once stated:

"The Mormon people teach the American religion; their principles teach the people not only of heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless. . . . If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known." (The Improvement Era, Feb. 1939, Vol. 42, p. 94.)

The Church of Jesus Christ now has reached the third and fourth generations among the descendants of the first pioneers. And what have been the fruits of this religion that so stimulated the tribute of Count Leo Tolstoi?

Let us name only a few:

Latter-day Saints have learned to live with hope during times of intense persecution, pressure, and "times that try men's souls." They know of a surety that the ex-

periences of this world are a test to help make them worthy of a resurrection into an eternal world of increased hope. Their belief in the next world is that they will continue to work and enlarge their concepts of truth. Hence, they live with an eye to the future, never limiting their vision to past mistakes or daily tensions. They solve their problems with the long, certain view of eternity, realizing that each day is a part of that eternity and that the daily actions bear fruit in their position in the world beyond.

Those obedient who belong to the Church have learned one of the most important lessons of life—self-discipline. They are taught the basic laws of health; and the fruits of that discipline, which has been titled the Word of Wisdom, demonstrate that those who abide by its teachings live longer and with better health than the person who defies the law. To some people it is difficult to do without tobacco and liquor or tea and coffee, which seem, unfortunately, to have become status symbols. How can one entertain without cocktails? Yet Latter-day Saints like to entertain, and they are origi-

nal in what they serve. They serve only those things which will keep their minds alert, not dulled, and that will bring joy the following day in remembering, rather than suffering hangovers. They also know that their bodies will be improved by eating proper, nourishing food instead of those things that will destroy both body and mind. They follow the admonition of Paul:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

As a result longevity is notable among Latter-day Saints.

The principle of charity also has borne fruits among Latter-day Saints. Through

the acceptance of fast offering and tithing as principles of the gospel and the adoption of a welfare program to aid those in need, church members give visible appreciation to the Lord for his many continued blessings to them and demonstrate their love for their neighbors. The promise Malachi made in the Old Testament pertains to those who follow the commandments today:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) Latter-day Saints testify to the blessings that follow the payment of tithing.

The worth of the welfare program was dramatically evidenced immediately follow-

Pure religion:

... To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

(Jas. 1:27.)



ing the end of World War II. Carloads of food and clothing were sent to the suffering Saints in Europe. Without these supplies, not the least of which was soap, these good people who had suffered much would have suffered more.

To the disavowal of the sinning Cain, "Am I my brother's keeper?" (Gen. 4:9.) Latter-day Saints respond with the Scandinavian adage, "Bare is his back who bears no brother." The Relief Society women of

the Church have an additional assignment: compassionate service to the unfortunate. The Relief Society thus becomes the extended arm of the bishop to help the bereft, the sick, and the lonely.

The fruits indicate means of increased sensitivity in developing good human relationships. Empathy and brotherhood are increased in the lives of truly religious Latter-day Saints. As they learn to live with all people, they may become more Godlike.

The Good Samaritan:

*"By this shall all men know that ye are
my disciples, if ye have
love one to another."*

(John 13:35.)



Concerning morality, we believe as a Church that there is a single standard of sexual purity. The fruits of this virtue culminate in the temples built to our Savior, wherein marriage for time and eternity takes place. The beauties of temple marriage are taught to young people from earliest childhood. Marriage thus becomes important and sacred.

The attitude towards children is also different when marriage is for eternity.

Latter-day Saints agree with the Psalmist who wrote: "Lo, children are an heritage of the Lord: . . .

"Happy is the man that hath his quiver full of them: . . ." (Psalm 127:3, 5.)

As Micah said, so the Saints believe, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

Probably the greatest fruits of the gospel





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Service to God and fellowman:

*“And [they] laid
[their possessions] . . . at the
apostles’ feet: and distribution
was made unto every man
. . . as he had need.”*

(Acts 4:35.)

lie in the part it is playing to prepare for the second coming of the Savior, for the prophets Isaiah and Micah relate almost word for word alike what will happen in the last days:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come

ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isa. 2:2-3; see Mic. 4:1-2.)

The principles of the gospel have been restored and are found in The Church of Jesus Christ of Latter-day Saints; the fruits are being harvested by those who, having accepted the gospel, are living by it.

Since Cumorah
(Continued from page 977)

bership anyone in Israel who sought to live the covenant in righteousness.²¹ (21) Both societies were strict observers of the Sabbath, but set aside another day of the week for their special meetings. (22) Those who joined either group were required to share their earthly wealth with all their fellow members, and (23) though both groups were hierarchical and strictly authoritarian, a feeling of perfect equality prevailed.²² (24) All devoted their lives to religious activity (study, preaching, discussion, prayer, and the singing and composing of hymns) and to physical labor, even the leaders working for their own support. (25) The headquarters of the societies seem to have looked remarkably alike: both were at special watering places in the desert with sheltering clumps of trees. (26) Since Alma's church shared all things in common, they probably had communal meals, like the Essenes. When Alma says to his followers: "Come unto me and . . . ye shall eat and drink of the bread and the waters of life freely" (Alma 5:34), it was plainly imagery that his hearers understood.

(27) As strict observers of the Law of Moses, both groups respected the Temple and anticipated its perfect restoration. One of the first things Nephi's community did when they went out by themselves was to build a replica of the Temple. Such an idea has been thought utterly preposterous by the critics until the discovery in the present century of other Jewish colonies in distant lands building just such duplicates of the Temple. (28) Both groups, unlike the Jews at Jerusalem, regarded the Law of Moses only as a preparation, albeit an indispensable preparation, for more light to come, it "pointing
(Continued on page 1040)

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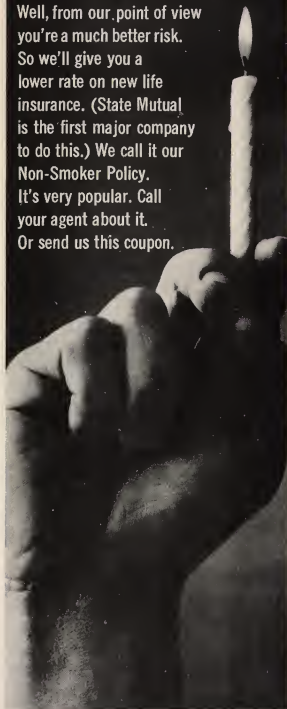
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A Sure Trumpet Sound (Continued from page 965)

violating another freedom, the freedom of that church which is so attacked to worship. The right to worship implies protection from those who abuse the freedom of the press or speech or assembly to malign another's religious prerogatives. It is difficult to justify an unruly band of university students who demand the right to use and write obscene words on the campus, or to display nude and obscene pictures in the name of so-called art. It is hard to justify a professor who delivers a eulogy to an associate in which he takes occasion to make apostate and vulgar references to the Church whose youthful members comprise the majority of the student body whose parents pay the greater part of the taxes which make up this very professor's salary. What an abuse of the right of free speech, the right of assembly, and the right of freedom of the press!

Some time ago I read a very excellent article written by a great educator in this country. I am hesitant to mention some of these contrary voices because sometimes when we speak boldly about it we put some ideas into the minds of these young teenagers of ours; sometimes they are vulnerable, and they pick them up and add to our words and get an idea, something they had not thought of before, like piling into a telephone booth or something else of the kind. This man said, "A medical doctor heading a commission on the study of alcoholism came out with the recommendation that school children be taught to drink liquor. He feels they are going to be drunkards anyway, and therefore they should be taught how to drink properly." Now, isn't that a bright and wonderful observation from a medical doctor? This educator's answer to such nonsense is the same as every straight-thinking teacher and leader should make. The laws of some states require every teacher to instruct his pupils in the evils of alcohol; that's it, the evils, just like that—no "ifs," no "buts," no wavering of the "trumpet's sound." It is the evil of the drinking of alcohol that should be taught. Then this educator said, "Schools are not built or maintained to compromise

with evil, and teaching children to drink is evil, no matter how you slice it."

Elder Mark E. Petersen and I, representing the servicemen's committee, were invited some years ago to go to Fort Douglas to view a film in which were depicted the dangers and the awfulness of venereal disease among men in military service. To our amazement in all this hour-long film which is shown to every man in military service, not one word was said about the evils of unlawful, promiscuous sexual practices—not one word about the one certain way to safeguard against this hellish disease. That certain way is by total abstinence, of which not a word was said in this whole film. It is so evident that the only safety of our youth is that which the Prophet Joseph Smith meant when asked how he was able to govern his people. He said, "... I teach the people correct principles and they govern themselves." (Recalled by John Taylor, *Journal of Discourses* 10:57-58.)

We must make certain that in childhood, in family home night, and in the Church our youth have been taught correct principles. Church doesn't begin with the youth of MIA, but it begins with the three-year-old and sometimes even earlier in the home. It's our experience that those who fall away from the Church might be put in two classes. First are those who are ignorant of the teachings of the doctrines and practices of the Church. Second are those who have sinned so they have lost their faith and their testimony. The Lord said it: "And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (D&C 1:33.)

The Lord said to another prophet, "... the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul." (2 Nephi 26:11.)

What is the way we must teach our youth to gain a testimony? A classic, one sentence formula from Cyprian, one of the "apologists" just after the apostolic period, contains it all. Listen to what he said:

(Continued on page 1016)



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A Sure Trumpet Sound (Continued from page 1014)

"Into my heart, purified of all sin, there entered a light that came from on high and then suddenly, and in a marvelous manner, I saw certainty succeed doubt."

Don't you see that at the root of the individual testimony must be a righteous, pure life, else the Spirit cannot witness as to the divinity of the mission of the Lord or of this work in our day?

The Lord said through Amos the Prophet, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) In our day he has put it in about the same language. He said, "... the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;" (D&C 1:14.)

The Lord has given us the fullness of the gospel of Jesus Christ, in which is the fullness of prophecy pertaining to our lives. Listen to these meaningful sentences: "That the fullness of my gospel might be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers,

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time." (*Ibid.*, 1:23, 25-28.)

Now, along with that the Lord warned, "... there are many spirits which are false spirits, which have gone forth in the earth deceiving the world.

"But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment." (*Ibid.*, 50:2, 6.)

Now, we know a hypocrite is a deceiver, a pretender to virtue and piety while acting another role privately. We have the standard church works. Why do we call them standard? If you have any teacher, no matter whether he is sitting in these seats here or a

leader in the ward or stake, who teaches a doctrine that can't be substantiated from the standard church works—and I make one qualification, and that is unless that one be the President of the Church, who alone has the right to declare new doctrine—then you may know by that same token that such a teacher is but expressing his own opinion. If, on the other hand, you have someone teaching a doctrine which cannot be substantiated by the scriptures, and more than that, if it contradicts what is in the standard church works, you may know that that man is teaching false doctrine, no matter what his position in this Church may be. The President of the Church alone may declare the mind and will of God to his people. No officer nor any other church in the world has this high and lofty prerogative. When the President proclaims any such new doctrine, he will declare it to be a revelation from the Lord.

There have been times when even the President of the Church has not been moved upon by the Holy Ghost. There is, I suppose you'd say, a classic story of Brigham Young in the time when Johnston's army was on the move. The Saints were all inflamed, and President Young had his feelings whetted to fighting pitch. He stood up in the morning session and preached a sermon vibrant with defiance at the approaching army, declaring an intention to oppose them and drive them back. In the afternoon he rose and said that Brigham Young had been talking in the morning but the Lord was going to talk now. He then delivered an address the tempo of which was the exact opposite of the morning sermon.

Whether that happened or not, it illustrates a principle: that the Lord can move upon his people but they may speak on occasions their own opinions.

In our day the Lord has told us that we must live to enjoy the Spirit of the Lord. The most terrible thing that can happen to any one of us is once to have had the Spirit of the Lord and then to have lost it. So the Lord pleads with us, "The Holy Ghost shall be thy companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall

(Continued on page 1028)



“Our committee was convinced the new Hammond Grand 100 sounded just like another organ costing many thousands more!”

—Rev. Wilson Forbush
First Evangelical
United Brethren Church
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The organ at First Evangelical United Brethren Church, Decatur, Illinois, faced major repairs. This meant a costly delay without organ music.

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*Could this skill come from my child?
It was hard to believe.*

An Open Letter from a Father

● As the year draws toward its close, I stop and consider the events which have made the happiest contribution to my life in this year. There are many. There was the time that Jack eclipsed my best mowing time on the lawn. That had been a contest for some time. By trotting down the slopes and pushing hard and fast, the old hand mower had gone the rounds in a huffing, puffing forty-two minutes. (It is a big lawn.) He was a proud boy when he said, "Dad, I made it in thirty-nine minutes." That challenge had to be met, but the best time for the course that I could make was forty-one--a minute off the old record, but not good enough for the new. I can still see the look in his face when I stood looking him in the eye and said to him, "Son, you are better physically than your father. Now let's see you make it better spiritually." "All right!" he said.

Then there was the time that Mary performed the nocturne at the spring recital. Tall and straight, her dark hair framing an eager, sensitive face, the fingers were sure and flexible on the keys. Could this skill come from my child? It was hard to believe.

Each child in his own way had warmed our hearts.

But I believe that the finest accomplishment is the family as a team--pulling together. We began to see the possibility last February, just after we began the family evenings. We had misgivings. It was not certain that children in their upper adolescence would be patient with those just starting school, or in the case of Tad, a toddling three. But it was remarkable how each one helped. The lessons were geared to the small ones, so each could understand; but the tall ones instead of becoming bored got right in and helped. They appeared to realize that while the lessons were "easy," they could help best by helping teach. Often the elder two took charge of the refreshments. Occasionally they helped with "props" where needed. Of

course, we always held a council with the two eldest, explaining that their efforts would be excellent training for some future day. We admitted that the lessons had been geared for the small children but assured them that the principles taught so simply would be better understood by them. And it worked out; they were glad to help their smaller brothers and sisters to learn and to help cement the family together.

The Family Home Evening Manual was well thought out and complete as a guide. We felt very little necessity to change any of it. There were times during the summer when we "took to the hills" on family night; and it seems to me as I look back that the stories had more depth when told before a fire which lighted the children's faces as well as the surrounding trees. In fact these excursions have been our happiest. Twice we combined with John Jensen and his family. They live down the street, and their family is about the age of ours; that was a happy variation.

The other day I was permitted a glimpse of the proof sheets for the Family Home Evening Manual for 1966. It has a great deal of stimulating material on how children can understand the love of our Heavenly Father. I caught a glimpse, also, of some new games for fun nights. There is some poetry, too. One poem by Vachel Lindsay about a turtle will make Tad laugh, and another about "Cloud Magic" will bring a dreamy look to the eyes of that fifteen-year-old girl.

I approach the new year happier and more confident that my family is growing in the right direction. It keeps me going in the right direction, too, for I now must think of the family and assign the part each is to play.

We now have an aim: "Our family pulls together." Before, we tried but didn't have enough material to keep up the steam week after week--now it is easy. With very little addition the family night is our most successful adventure.

● My grandfather, Manrique R. Gonzalez, is a living example of the great change that comes into the lives of men because of the gospel and active service in the Church. He was born eighty-four years ago in the little *pueblito* (town) of Nadadores, Coahuila, Mexico, the son of a country schoolteacher, and seventh in a family of nineteen. They lived in deepest poverty. As a boy he herded goats. But like our great patriot-statesman, Benito Juarez, he ran away from home at the age of fourteen in search of better things. He found work with some Mormon railroad contractors and was later invited to return to the Mormon colony, Colonia Juarez, with them. He marveled at their kindness and was impressed by their clean life. He studied their religion, was converted and baptized. He received an intense desire to better and educate himself.

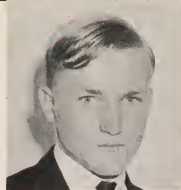
Members of the Church gave him work as a chore boy and sent him to school. After elementary and high school he finished a course in agriculture at the Agricultural College, now Utah State University, at

Logan, Utah. He accepted positions of responsibility in the United States and in Mexico and later, retiring from governmental work, became a successful farmer and businessman, and a civic and church leader. He gives thanks to the Lord for the gospel and the Church which have made his life so happy and worthwhile and so different from what it no doubt would have been otherwise.

We have many new converts in our ward. I have seen how those who are active in the Church change their way of living. They become more progressive. They seek to prepare themselves to be of greater service. In most cases they better themselves financially. They find joy. Those who do not become active make very little change.

I believe that the way to find the greatest joy in life and to be able to accomplish something worthwhile is to be an active member of the Church, taking every opportunity to serve in the many assignments. I believe that in serving the Lord in his Church, we are stimulated to develop our native talents and apti-

THE PRESIDING B



This I believe

BY JOSEPH B. PATTERSON

Joseph B. Patterson, age 15, is the oldest son of Mr. and Mrs. Charles A. Patterson of St. Johns, Arizona. Joe is president of the St. Johns Ward teachers quorum, St. Johns Stake, and has earned four Aaronic Priesthood certificates of achievement.

He is an honor student and is on the high school football, wrestling, and track teams. He also plays the trumpet in the high school band.

Joe's hobby is mechanics, and in the summers he serves as a mechanic's helper at Patterson Motor Company or as cowboy and farmer on the ranch. He desires to go on a mission and to become a lawyer.

● Walking downtown several days ago, I noticed a poster in our small-town drugstore which read somewhat as follows: "Let's change this headline." Below it in bold print was the headline: "Juvenile Delinquency on the Increase." The word "delinquency" was crossed out and replaced with the word "decency." You and I know, however, that we will never see a headline such as this. Teenagers are just like airplanes. You only hear about the ones that crash. The feature stories fail to mention the countless hours spent helping others, working in hospitals and in the Peace Corps, and the thousands of Latter-day Saint elders in the mission fields who are still in their teens.

One of the greatest problems on the American scene today is juvenile delinquency. The crime rate in America is increasing roughly five times as fast as the population, and crime takes as much money each year as is allotted to the Defense Department for the support of all our armies. The most distressing part of this is that an ever-increasing percentage of

tudes. This will make our lives successful.

I believe that this is true because I have seen it work. My brother and others from our ward have been called on missions. They didn't realize what a wonderful thing the mission would be for them. They had had assignments and responsibilities before but didn't seem to give them much importance. But the mission has brought about a great change in their characters, in their ways of thinking, in their attitudes. They have developed their talents. They can communicate their ideas. They have a drive that will take them places. They say that their two years in the mission were the happiest of their lives. I believe that this is because they were working under the influence of the Spirit of the Lord. I am looking forward to this great experience.

I would like to follow the example of my grandfather and those who have gained so much from active service in the Church.

If I do this, I will be richly blessed and rewarded. This I believe.

This I believe

BY CARLOS
O. AVENA



Carlos O. Avena is 16 years of age and a priest in the Dublan Second Ward, Juarez (Mexico) Stake. He is the son of J. Osvaldo and Elvira Gonzalez Avena. He writes of Manrique Gonzalez, his grandfather, who was converted to The Church of Jesus Christ of Latter-day Saints sixty-six years ago, one of the first Latin Americans to join the Church.

Carlos lives in Colonia Dublan, Chihuahua, Mexico. He speaks Spanish as his native language but is bilingual, using both Spanish and English in his school work at the Academia Juarez, where he is a junior in high school.

ISHOPRIC'S PAGE

the crimes in America are committed by youthful offenders.

It has been prophesied by church leaders that the Constitution of the United States will hang by a thread and will be saved by the elders of Zion if it is to be saved at all. I believe that the Constitution will be saved. If juvenile delinquency is on the rise and so many young people are going wrong, how then can the youth grow up to be fit to do this great task? There is only one answer to this question. We, as young people in the Church, are brought up differently. Our standards and ideals are higher. We have been taught the value of high moral standards and goals in life from the time we were three or four years old. I credit these high values to the excellent teaching afforded us by our teachers in Primary, Sunday School, MIA, and our priesthood quorum meetings. And above all, the best example we have is our parents. Temple marriage helps reduce the number of broken Latter-day Saint homes from which delinquents come, and we are taught in our homes

what is right from the time we are very young.

There is another and greater difference that sets Mormon youth, and especially the young men, apart from other young people. This is the priesthood, the authority to act in God's name. When a Mormon boy realizes the tremendous power for good that his priesthood gives him, it helps him to recognize and conquer temptation. This honor and power of the priesthood, I feel, helps me in observing the Word of Wisdom—in saying “no” when I’m being urged to take a cigaret or a drink of liquor. It helps me in wanting to be honest and do the right thing. It makes me want to develop the great potential our Heavenly Father has given me.

It is through the development of the potential in the youth of the Church today that our hope lies for tomorrow. As Latter-day Saints, we can be thankful for our upbringing and our way of life, and we can look forward unflinchingly into the eye of the future and give back to the world much more than we take from it.

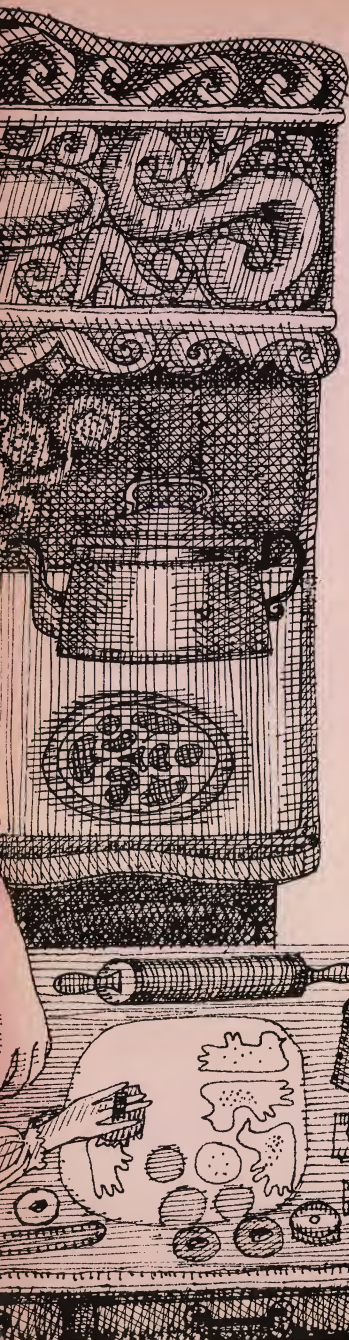
a Thanksgiving Quiz

TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR

A thankful person

- likes people
- has empathy
- is not moody
- is not grasping
- serves where needed
- builds others
- is not selfish
- is never sorry for himself
- appreciates his neighbor
- belittles his woes
- is kind
- is not ashamed of yesterday
- loves today
- has faith in tomorrow
- is grateful to Him
- is perfected by trials
- is a joy to be around





● Check yourself honestly. Are you this kind of person? Carefully read every item and give yourself 6 points for each unqualified yes. It's possible to have 102 percent, but if you find yourself in this category, deduct 50 points because you lack one quality a truly thankful person must have—humility. This is only a game. But seriously, how thankful are you?

When I become discouraged and forget to count my blessings, I think of my little great-grandmother who left a comfortable home in Wales to cross the ocean, then walked the long, dreary miles over the plains and climbed the Rocky Mountains to find a home in Utah. She started this long journey with a husband and nine children; a baby was born and died on the way; and the day after they arrived in the valley her husband passed away.

Whatever could make me feel blue and discouraged when I remember this courageous woman? My father, her grandson, said that she cheerfully counted her blessings each day as she cooked and scrubbed to support her children. She was loved for her courage and cheerfulness and known for the home she kept.

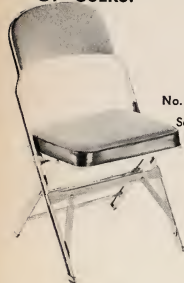
Part of supporting her family came from her baking. Her candy and pies were famous. I wish that I could have stood by her side as she mixed and rolled out her piecrust and stretched her candy. Her recipes were in her fingertips—so different from today. Now we have exact, scientifically worked-out recipes to help us bake a pie.

For a change this Thanksgiving dinner, instead of serving one kind of pie for dessert, let us serve a tray of tarts, at least six kinds. What fun it will be to have everyone choose his favorite!

The following are three different kinds of piecrust made of flour. Perhaps the most difficult of the three is the standard pastry recipe. Too much handling, too much moisture can make this anything but a flaky crust. But it is the old standby that has made reputations for numberless cooks. The other two recipes almost seem to mix themselves and come out tender no matter what the treatment. But they do have a different texture than the standard old-fashioned piecrust. *(Continued on following page)*

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(Continued from preceding page)

Standard Pastry (12 tarts)

- 1½ cups flour
- ½ teaspoon salt
- ½ cup shortening
- 3 to 4 tablespoons water

Sift the flour and salt. Cut in the shortening until the pieces are the size of small peas. Sprinkle 1 tablespoon of water over part of the mixture. Gently toss with a fork and push to one side of bowl. Sprinkle next tablespoon of water over dry part; mix lightly and push to moistened part at side. Repeat till all is moistened. Gather up into a ball. Roll to ¼ inch and cut in 5-inch circles. Lightly press the pastry rounds atop six circles of heavy-duty aluminum foil.

Prick pastry with fork. Now to form the tarts, hold the pastry and foil together and flute the edges to form a tart shell—it will take 5 or 6 crimps. Place on cookie sheet. Bake in a 450 degree F. oven until pastry is golden brown. Watch carefully. Cool on wire rack. Remove from the foil. Now they are ready to fill.

Egg Yolk Pastry (12 tarts)

- 1½ cups flour
- ½ cup shortening
- 1 teaspoon salt
- 1 egg yolk and cold water to make ¼ cup

Sift the flour and salt, blend in the shortening, and add the liquid all at once. Stir lightly with a fork. Roll out and proceed as for tarts above.

Stir and Roll Pastry (10 tarts)

- 1½ cups flour
- 1 teaspoon salt
- ½ cup cooking oil
- 3 tablespoons cold whole milk

Sift together the flour and salt. Pour oil and milk into one measuring cup without stirring together. Pour all at once into the flour. Stir until mixed. Form into a flattened ball and place between 2 sheets of waxed paper. Roll out gently until it is about ¼-inch thick. Form into tarts and bake as described above.

Snow Tarts

- 1 cup whipping cream, whipped until stiff
- 1 cup marshmallow cream
- 1 teaspoon vanilla
- 1 tablespoon grated orange rind
- ½ cup grated coconut
- Dash of salt

Fold the marshmallow cream into the whipped cream and add gently the other ingredients. Spoon into the tart shells and sprinkle with toasted coconut. Chill at least 2 hours.

Pumpkin Chiffon Tarts

- 1 tablespoon gelatin
- ¼ cup cold water
- ½ cup rich milk
- ½ cup brown sugar
- ½ teaspoon (each) salt, cinnamon, nutmeg, and ginger
- 3 egg yolks, slightly beaten
- 1¼ cups canned pumpkin
- 3 egg whites, beaten until stiff with ½ cup sugar
- Whipped cream

Soak the gelatin in the cold water. Cook together milk, brown sugar, egg yolks, pumpkin, and spices until slightly thickened. Add the gelatin mixture. Cool and fold in the beaten egg-white mixture. Spoon into baked tart shell. Set in refrigerator and garnish with whipped cream.

Lemon Chiffon Tarts

- 3 egg yolks, slightly beaten
- 1 lemon, juice and grated rind
- ½ cup sugar
- 1 cup whipping cream, whipped

Cook egg yolks, lemon, and sugar in top of double boiler until thick. Chill. Whip 1 cup of whipping cream until stiff; fold into chilled lemon mixture. Spoon into shells. Sprinkle with toasted coconut.

Fruit Tarts (6 baked tarts)

Spread softened cream cheese (1 3-ounce package) on bottom of baked tart shells. Spoon in cherry pie filling, or ½ peach, cut side down, or berries, or any other desired fruit. Top with whipped cream.



How not to be taken for granted...bake sticky buns from scratch.

It's not every wife who takes the time (and trouble) to bake from scratch. He'll notice. He'll appreciate. Of course you get some help from Fleischmann's Yeast. But the credit's yours.



ANOTHER FINE PRODUCT OF STANDARD BRANDS

BUTTERSCOTCH BUNS

$\frac{3}{4}$ cup milk $\frac{1}{2}$ cup sugar 2 teaspoons salt
 $\frac{1}{2}$ cup (1 stick) Fleischmann's Margarine
 2 packages Fleischmann's Active Dry Yeast
 $\frac{1}{2}$ cup warm water (105°-115°F.)
 1 egg 4 cups unsifted flour

BUTTERSCOTCH TOPPING

$\frac{1}{4}$ cup light corn syrup 1 tablespoon water
 2 tablespoons Fleischmann's Margarine
 1 cup (6-ounce package) butterscotch bits
 $\frac{1}{2}$ cup chopped Planters Pecans

BROWN SUGAR 'N RAISIN FILLING

melted Fleischmann's Margarine
 $\frac{1}{2}$ cup firmly packed dark brown sugar
 $\frac{1}{4}$ cup raisins

STEP 1—Scald milk; stir in sugar, salt and $\frac{1}{2}$ cup Fleischmann's Margarine. Cool to lukewarm. Dissolve Fleischmann's Yeast in warm water in a large warm bowl. Stir in lukewarm milk mixture, egg and half the flour. Beat until smooth. Stir in the rest of the flour to make a stiff batter. Cover bowl tightly with aluminum foil. Refrigerate dough for at least two hours (or up to three days).

STEP 2—When ready to shape the dough, prepare Butterscotch Topping. In pan combine corn syrup, water, 2 tablespoons Fleischmann's Margarine and bring to a boil over medium heat, stirring constantly. Remove from heat; stir in butterscotch

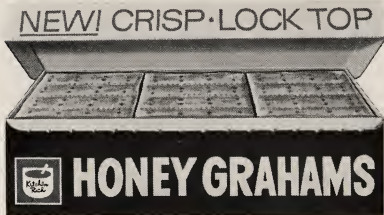
bits until melted. Spread mixture over 2 ungreased 8 x 8 x 2-inch pans; sprinkle with chopped Planters Pecans.

STEP 3—Divide dough in half. Roll each half into a 9 x 12-inch rectangle. Brush each rectangle with melted margarine; sprinkle with half the brown sugar and raisins. Roll each up tightly from "9" side as for jelly roll. Seal edges.

STEP 4—Cut each roll into nine 1-inch slices; place, cut side up, over butterscotch mixture in pans. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 350°F. 30 to 35 minutes, or until done. Makes 18.

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Who are the Kitchen Rich people?

SUPREME
(of course!)

Ice Cream Tarts

Prepare tarts as in standard pastry recipe. Bake and cool. Just before serving fill each tart with peppermint ice cream. Garnish with chocolate curls.

Raisin Tarts

- 2 tablespoons cornstarch
- $\frac{3}{4}$ cup sugar
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon nutmeg
- $\frac{1}{4}$ teaspoon cloves
- 2 egg yolks, beaten
- 1 cup sour cream
- 1 cup raisins
- 1 tablespoon grated orange rind

In top of double boiler mix the cornstarch, sugar, salt, cinnamon, nutmeg, and cloves. Add well-beaten egg yolks and mix well. Add sour cream, raisins, and grated orange rind, and cook over hot water until thick. Cool, spoon into baked tart shells, and top with finely chopped nuts, and serve.

HOME, SWEET HOME

Word games are fun and thought-provoking. Try the word THANKSGIVING on the family. Give each a pencil and paper and ten minutes in which to make as many words as possible out of the word Thanksgiving. Use only letters found in the word, and do not use any letter oftener than it is used in the word. Some of the words would be think, hat, tank, giant, and sing. The possibilities are endless; in just a few minutes 50 words came to light as we tried our skill at this game.

After the winner has been named, take turns going around the family circle each listing something beginning with his first initial for which he is thankful; for instance, my letter would be F. I could be thankful for flowers, fun, freedom, friends, family, and so on. Going around the circle each person would list one thing, and when he couldn't think of another word, he would drop out of the game. The winner is the last one left in the game, the one who had the most to be thankful for.

In this day of constant TV, a family game night is unusual. These games would be fun to play Thanksgiving evening.—FBP

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THINGS WILL BE DIFFERENT

BY BETTY G. SPENCER

"Things will be different when we are in our new house," we often said to each other as problems arose while building.

"When we are in the new house" became the time to enjoy our new baby daughter, visit friends and relatives, or go camping with our boys. Nearly all regular activities were vetoed with a brusque "We are too busy now."

During a strenuous day of painting, the two youngest boys were especially unruly.

"I can hardly wait until we move," I reprimanded. "You won't act this way then."

"We know, Mom," they sighed. "Things will be different when we get our new house."

Their solemn expressions weren't as comforting as their words. Looking at their unhappy little faces, I remembered guiltily how often during the past few months I had

used that phrase.

Later, as the children snacked on my "conscience" cookies and milk, I was taunted by the question, "Just how will things be different?" More comfortable surroundings, surely, but basically things would still be the same. A new house could not change the temperament or objectives of my husband, myself, or our four children. Recalling the many pleasures that had been postponed or cancelled, I suddenly realized we were so busy building a house, we were almost destroying our home!

Clearly, it was time for a change in our manner of living. I resolved to take time each day to enjoy the companionship of my family.

Many joys awaited me. No longer are my heart and mind set on finding happiness only at some future time, and now things are different, indeed!

COMING OF AGE

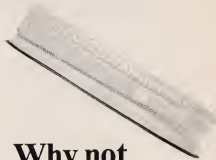
BY ROWENA CHENEY

*With loving pride I watched you grow
And let you trudge day after day
To corner store or mailbox, though
My heart went with you all the way.*

*Just so, I trusted you to find
The pathway sturdy feet must tread
Through early youth; but still my mind
Refused to scan the road ahead*

*Until today. Releasing you
From bonds that must be loosed at last,
I fight the tears. O son, you grew
From child to man too soon, too fast!*

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when you have
friends in?



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A Sure Trumpet Sound (Continued from page 1016)

be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Ibid.*, 121:46.)

Beautiful roses don't grow in a garden unless the rose bush has been planted in fertile soil, cultivated, watered, fertilized by someone who loves roses. Just so, beautiful flowers of honesty, integrity, virtue, and loyalty do not blossom in an individual unless his feet have been planted in a firm, sure testimony of the Lord Jesus Christ.

Leaders, do you have the determination to excel? Are you willing to pay the price for excellence, to work everlastingly at your job whether you like it or not? Do you have faith in the righteous rightness of the thing you are doing, do you have spiritual motivation? Men, someone said in a recent publication, who possess the capacity for leadership are always among us, waiting in the wings, but it sometimes takes a great crisis to bring them to prominence. Selfless dedication, courage and conviction, fortitude, humanity, thorough homework, power of persuasion—these qualities are important, for from the ranks of little leaders there come big leaders. We must never urge any young man with ambition to be so hasty in deciding that he doesn't have the stature for high leadership.

A well-known hymn tells us:

"We are watchers of a beacon
Whose light must never die;
We are guardians of an altar
'Midst the silence of the sky.

Here the rocks yield founts of
courage,
Struck forth as by thy rod;
For the strength of the hills we
bless thee,

Our God, our fathers' God."

(Altered by Edward L. Sloan,
Hymns, 241.)

So do I, and bear you my humble testimony as to the divinity of this great work, and, please God, may all leaders of youth become better prepared and more determined to sound a clear trumpet call to the safety and blessing of the youth of Zion, for which I pray humbly in the name of Jesus Christ. Amen.

Our Years with Marba (Continued from page 969)

anyone wearing garb like that couldn't be a smuggler."

The *Deseret News* editorial said:

"Her faith and optimistic outlook were a constant source of almost electrifying power to others, as, for example, the day her then teenaged daughter sat by the side of her bed, stunned and shocked by the knowledge that her mother had lost an eye in the tragic automobile accident [which took the life of her husband].

"It's all right," Mrs. Josephson comforted Janet, "you know I've always wanted brown eyes. Now I can at least have one brown one."

She made fun of her accidents. At the last June conference in her enthusiasm at speaking to her department, she got too close to the edge of the rostrum and fell. "But," she laughed, "it really didn't matter. I kept on talking as I fell and as I got up, so I didn't waste any of the time." As usual, she made no comment on any injuries she might have experienced.

We all, even those who knew her only slightly, felt that Marba was our special friend and that we were special to her, for she had a great gift of making everyone feel important and loved. Fame, wealth, or position meant absolutely nothing to her, nor did negative personalities. She treated all alike, lifting their spirits, encouraging them to greater heights, giving them hope. No service she could render anyone was too great to give cheerfully. Many times I have chided her when she stayed up all night reading proof or editing in order to meet a deadline. She would excuse herself by stating that during the day someone or several others had needed her help or advice. Knowing that to give them time would deprive her of needed rest was inconsequential to her—she could help them! Marba did thoughtful things for everyone she knew, but as one of her friends said, "She was so independent, I just had to stop trying to do things for her—she always would immediately do twice as much for me."

YWMA General President Florence S. Jacobsen states that Marba was given the hardest jobs on the board and that she always accepted with a remark such as, "Thanks for

your gracious punishment." But she smiled as she said it and then went on to do the work beautifully, as no one else could.

Although Marba didn't try to foist her views on others, she always let them know exactly where she stood on controversial matters; and when you listened to her clear, simple logic, you usually agreed with her. That's why I found myself with others one day in a meeting of the city commissioners, determined to help her point out a wrong that was being done by them. I had often thought as she did about the wrongs but had never had the courage to do anything about them until she gave it to me.

As Florence B. Pinnock said at Marba's funeral, "She wasn't afraid of anyone. When she saw a wrong being done, she wrote letters, sent telegrams, called the persons involved. She let them know how she felt. Yet with all her knowledge and wisdom, she was humble; no one ever saw her push herself in front of others. She never climbed ahead by stepping on another individual."

In a study course which Marba wrote for the Mia Maids in the Church, she set forth her philosophy: "Tolerance includes many things: tolerance of people's ideas and their peculiarities, for their nationality, race, and religion. A choice land will not only let its inhabitants think and speak freely, it will also encourage them to do so because in the free exchange of speech and thought, new ideas are born and old ones clarified. Understanding of other folk's ideas does not mean necessarily a complete agreement with them. In fact, the greater growth occurs when there is a difference of opinion, which will make both sides work harder than ever to prove their rightness and to eliminate the wrong from the side they advocate." (*Mia Maid* manual, 1960-61, p. 119.)

Elder Richard L. Evans had agreed with Marba that neither of them would use superlatives, but at the funeral he felt he must use them and listed her "insatiable love of books, her intimacy with them, her retentive, brilliant mind," among others. I can hear Marba saying, as she did so many times when one praised her for something she had done, "I haven't done a

thing!" And she would change the subject 'because she really meant what she said.

But President David O. McKay, in talking of Marba with Elder Evans, expressed his admiration of "this great woman whose work and whose life will bless the lives of others on into the limitless future."

In death as in life, Marba didn't stop working a moment but merely stepped into another room to continue her work. Harold Glen Clark of the BYU, having worked with her on general board committees, wrote, "If any of the Lord's projects are slipping up there, I'm sure he'll assign Marba to them—and I'd like to be working on one with her!"

Just before she left for Europe, her last earthly assignment—visiting stake quarterly conferences and missions for the YWMA—her son John asked, "Mother, what do you do for fun?" and she replied, "I work." She loved working, helping, lifting. So though her death was a tragedy to us, it was a blessing to her since she now can do so much more. We who have enjoyed "years with Marba" look forward in great anticipation to eternities with her. And those of you who did not know her here have great joys to strive for—eternities with our Marba!

To Marba

There's a glow on the hillside this September;

The scrub oak, the sumac, the aspens blaze
With the vivid secret long to remember

The one who lived gallantly all of her days.

She left in this season, the harvest in;

Returning from gleaning in lands afar,

And noting the peaceful quiet within

And the glory of autumn that shone like a star,

She surmised that no one could miss her much

(She was independent up to the last),

So she closed her book and with magic touch

Slipped silently out. Now when red leaves cast

A sacred glow on the near rounded hill,

The sobbing wind whispers, "Hush, peace be still."

—Caroline Eyring Miner

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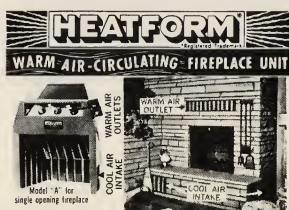
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A Red Toboggan (Continued from page 971)

active part in the whole Mutual program.

She said a small prayer for Clay, then walked into the kitchen and was again caught up in her own agony. Dad had gone to work, but Mom was sitting at the table feeding Muffinface. There was cereal all over the baby's face, and Patsy said crossly, "Must she be so messy, Mom!"

"She's just learning to eat, dear," Mom said patiently.

"Oh, Mom, can't you talk to Dad? Can't you—"

"Your father is right, Patsy. When I was your age—"

"Centuries ago! Everything is changed now!"

Mom's smile was understanding. "No, dear. Even centuries ago basic values were the same. If you want a boy to respect you—"

"Respect me! I'm not his grandmother, you know." She grabbed her coat and scarf.

"You haven't eaten breakfast, Patsy!"

"I'm not hungry." She stalked through the living room, Mom's voice following her.

"I'll have the house and the children sparkling clean."

Patsy looked around the small living room. Nothing could change the shabby front-room furniture and the rumpled slipcovers!

Joan Barton was getting books out of their locker. "Where's your formal?" she asked.

"Dad issued a proclamation," Patsy groaned. "Gil picks me up at home or not at all."

"That's too bad. Here he comes now. See you tonight at the dance."

Patsy stood and watched Gil as he walked towards her, and she felt all nervous and confused and a bit bewildered because she did like Gil and she did not understand him at all. It was as if Gil were two people. One Gil was joking and fun, but the other Gil was short-tempered and sarcastic and sort of bitter. And he was terribly well educated. He used three-syllable words and said things like, "To whom does this book belong?" without sounding affected.

Gil was tall and always sharply dressed, and he looked scrubbed and clean and actually wore his

dark hair short and parted. Now he looked down at her from his lofty height, asking sardonically, "Joan's at eight?"

"There has been a slight change in plans. My father says you are to call for me at home." Gil's right eyebrow raised. "Isn't that ghastly?" Patsy added quickly. "I mean my father turning patriarchal!"

Gil said something in French, his voice almost gentle. "That means 'Our precious little girl,'" he interpreted.

"I feel just like Beth in *Little Women*. Dad wants to meet you and—"

"—and look me over? Your address?"

"842 Radoble Street. There's a fir tree in front."

"I'll arrive complete with coach and four white horses. Bye now." He walked away, and she knew this would be their last date.

All day she worried about how the house would look, but it looked choice! Mom had washed the slip-covers and laundered the curtains and polished the furniture until it shone. And she'd done her hair in an uplift style that made her face look oval and pretty.

"Oh, Mom, everything looks so nice!"

"Thank you, dear."

"You've worked so hard. You lie down and rest, and I'll tend the baby."

"I believe. I will rest for a few minutes."

Muffinface was cuddly in Patsy's arms, her kisses wet and sweet. If only Gil could know how wonderful her family was, what a wonderful closeness they had. He should be here on family night. That was a real special event!

She thought as they ate supper how handsome Dad looked in his white shirt and striped tie. Myra was really pretty in her pink dress. Even Skip had plowed a comb through his stubborn red hair.

"Where is Clay?" she asked.

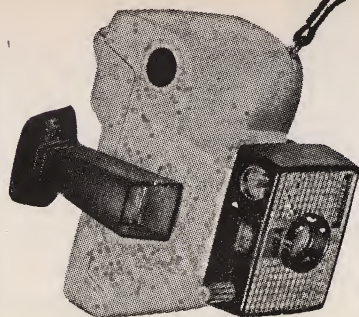
"He's trying out his toboggan on the hill."

"After the races there's going to be a party at the stake house," Skip offered. "I saw Brother Smith taking cases of pop and millions of hot dogs and gallons of ice cream in there!"

"Oh, I do hope Clay will go to the party afterwards instead of

(Continued on following page)

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A Red Toboggan

(Continued from preceding page)

coming home as usual."

"He'll go to the party," Dad said confidently, "because Clay is going to win the race, and he'll have so much confidence in himself that he'll be friendly and everyone will want to be friendly with him!"

The door opened, and Clay stood there. He was ready to cry. Dad got up from the table. "What's the matter, son?"

"I hit a rock, Dad, and smashed the toboggan. I'd better call Brother Simons and tell him I can't race."

"We can fix it, Clay."

"But how, Dad? It's too cold in the garage. Where'd we put it to fix it?"

"Why, in the living room! We can push the furniture back and—"

"Oh, Dad!" Patsy could see it all now. Everything in a mess when Gil arrived.

"It's only six o'clock, Kitten. I can fix it in time."

"Well, let's hurry then," she said, her love for Clay winning over her anxiety for the living room.

The red toboggan filled the small living room. It was shattered and would require extensive repairs.

"Oh, Dad, it's no use!" Clay cried.

"Let's pitch in with the idea that it's going to be fixed!"

"Oh, Dad, if only we can fix it." There was desperate longing in Clay's voice.

Patsy bathed with the sound of the saw grating through her head. Through the bathroom door Skip gave her a play-by-play bulletin of progress.

Patsy put on her bathrobe and almost flipped when she saw the living room, the toboggan upside down and sawdust all over, Dad with his white shirt wrinkled and dusty and his hair rumbled.

"Just have to find one more bolt and screw, Kitten," Mom had the vacuum ready to use the moment the last screw was in. But there was a special type of screw with bolt they needed and couldn't find. All of a sudden everyone was searching through drawers, boxes, cans for that one bit of precious metal.

Patsy put on her formal, and the hands of the clock seemed to spin, and she was suddenly filled with panic. Mom's carefully arranged hair was wispy around her face; Myra had torn her dress on a nail.

"Found it!" Dad said triumphantly, and they all gathered to look at the precious bit of metal, and then, just then, the front doorbell rang.

"Oh, no, no!" Patsy gasped. She wished she could die, but she didn't, and the doorbell rang again, more insistently. "I'll never never forgive you!" she cried passionately. She saw the look on Dad's face as he hurriedly straightened up, and there was a pain in her middle worse than the time she had appendicitis.

She opened the door and invited Gil in. He was handsome in the black tux. She supposed she introduced the family. She was never quite sure. She had a dim memory of Gil and Dad shaking hands, of Myra hanging shyly back, of Skip saying, "Hi, there," of Clay and Mom saying, "It's a pleasure to meet you." She went to get her coat, and she heard Dad explaining about the race and the toboggan.

Mom was at her side, trying to give the tragedy a light touch. "I'm so sorry, honey, but someday you will see how funny it all is, and you'll laugh."

"Funny!" she choked. "It will never be funny. Oh, why couldn't Gil have picked me up at Joan's?"

Then Dad added the last humiliating touch. "One o'clock is the deadline, Gil," he said as they were leaving. "Please have Patsy home by then."

"Yes, sir!" Gil almost saluted.

Then they were outside. She had to say something. "Well, I see you found our house," she said.

"How could I miss with a sign on the tree?" Gil laughed.

She saw the sign on the fir tree crudely printed in luminous paint,

**"PATSY ALDRICH LIVES
HERE."**

"I'll strangle that little monster!" she vowed.

"Why, I think that was a very clever idea."

Gil helped her into the white MG and drove up the snow-packed street. "That red toboggan. It filled the whole room!" he laughed.

"Tell me about Paris," she said quickly.

Gil seemed not to hear. "Is your father a carpenter?"

"No, but Clay wanted a toboggan, and—"

"And so they built one!"

"What part of Europe did you

like best, Gil?" She had to change the subject.

"That toboggan and all those kids. I can't get over it!"

"There are only four, Gil." She could not keep the edge from her voice, and sudden love for her brothers and sister swept over her. Then she remembered that she, little Nobody Patsy, was going to the prom with the great Gilbert Wardleigh. She had to make him forget the devastating scene at home. "Fred Marby was telling me you are going to be a doctor, Gil. I think that's terribly interesting. Tell me about it."

"I've traveled all over the world," Gil hadn't even heard her, "but I've never seen anything like that red toboggan and those kids and your dad. . . ." He talked on and on, laughing, and all of a sudden Patsy was remembering the hours Dad had worked with Clay last fall designing and making the toboggan. She remembered that Mom had sacrificed buying a winter coat so her daughter, her unappreciative daughter, could have the new formal, and in that moment she hated laughing, taunting Gilbert Wardleigh, III.

"Take me home, Gil."

"Take you home?"

"You heard me. Take me home. Now!"

"What's the matter, Patsy?" He sounded honestly bewildered.

"You would never understand in a trillion years. Just take me home."

"Okay." They rode in silence, and when he reached her house, Gil turned to her. "Patsy, I've got the right to know what I've done wrong."

"Wrong? You've made fun of my wonderful family, that's what you've done. You've made fun of the red toboggan my father worked so hard on. Maybe my family hasn't been to Europe. Maybe my father is just a meter reader, but he is a wonderful, honest man, and I love him; and I don't ever want to see you again!"

Gil took hold of her shoulders and shook her. "Get that chip off your shoulder, you—you *child*, and listen to me. From the first time I saw you, I felt you were different. You wouldn't go to Beth's party because it was on a Sunday, and you were going to church. I began to know—this girl, everything about

(Continued on following page)

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A Red Toboggan

(Continued from preceding page)

her is different and special."

"You did?" She was beginning to understand.

"Yes, I did, Patsy. Do you know why I asked you to the prom?"

"Well, I—"

"You're a very pretty, sweet girl, Patsy, but the big reason I asked you was because you are the only girl in the crowd whose mother has not schemed with Aunt Phyllis so I'll date her daughter."

"But my mother doesn't even know your Aunt Phyllis."

"That doesn't stop these ambitious mothers. They get acquainted. They get on committees where they will meet my aunt, and they wheel and they deal until I have to ask their daughters for a date, and when I pick up their darlings, they just say, 'Have fun.' That's all. They might as well add, 'Keep her out all night. Don't bring her back for a week. It doesn't really matter because my daughter has a date with Gilbert Wardleigh of Bermuda, New York, and Paris.' I'm a darned status symbol!"

He was the bitter, sarcastic Gil. "And so I thought you were different, and then when you told me I was to pick you up at Joan's, I thought, 'I was wrong; she isn't so different,' and I could have bawled like a baby. But when you told me that your father insisted I pick you up at your home, I could have shouted with joy."

"You could have?"

"Yes, because here was a father who loved his daughter and cherished her. He wasn't trying to auction her off to the highest bidder. And so you apologized! My gosh, Patsy, you must have rocks in your head. Why, your dad loves you so much he even told me when to have you home. Because he wanted me to respect you and treat you like a lady."

So Dad and Mom were right. Basic values never changed. "But you did laugh at the toboggan."

"I laughed because the whole thing made me happy. Let me tell you something, Patsy Aldrich. When I was ten years old and the brake on my bicycle broke and I took it in to show my father, I said, 'Can't we fix it, Dad?'"

"Haven't got time," he said. 'Got a meeting with the board.' He never

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had time. He always had a meeting with the board. But that afternoon a real hotshot new English bicycle was delivered."

"And you're kicking?"

"Can't I get through to you? I didn't want an English bicycle. I wanted my dad to help me fix my old bicycle. I wanted us to work together." His voice choked off, and Patsy wanted to put her arms around him as if he were Clay or Skip.

"I'm sorry, Gil."

"You're so blind, you don't even see how lucky you are. Sure, I've been to Paris and Switzerland. I've been to private schools and military schools. Our home in Bermuda has a big swimming pool—that's a real panic. And it's all big and empty, and I hate it. I've never been with my father and mother for Christmas or a birthday. They hand me a couple of hundred-dollar bills and then take off for South Africa or

the . . . the moon or somewhere, and I'm alone except for the servants, and that's worse than being alone. Patsy, have you ever been alone?"

What would that be like? Patsy wondered. No Mom or Dad, no Clay or Myra or Muffinface. "Oh, golly, no," she said.

She got out. "Gil, I'm sorry I was such a dopey creep, and I want to go to the dance with you, not because you're a status symbol but because I like you, and we'd love to have you come to our home next Sunday after church. Mom makes chicken and dumplings that are out of this world."

"Thanks, Patsy." He was the nice Gil again. He would always be the nice Gil because she understood him. "Let's hurry then." She could see his broad grin in the moonlight. "One o'clock is the deadline, remember?"

"Okay, Gil. But first there's some-

thing I have to do. Be right back."

She hurried up the path and opened the front door. The red toboggan was gone, and Patsy knew that Clay had gone to the races. Mom had been crying, and Dad looked positively stricken. She kissed Mom and threw her arms around Dad. "I had to come back to tell you I love you all, and I'm the luckiest girl in the whole world because I'm a Mormon, and I have the most wonderful family in the whole world!"

Dad held her tight, and after a long moment he said, "Thank you, honey. We think you're pretty wonderful, too."

The awful pain inside was gone. "See you later." She turned and walked back to the car and nice Gil Wardleigh, to her first formal dance, wearing her dress that was like blue haze; and her satin slippers seemed scarcely to touch the ground.

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BUT THE BACK DOOR IS WIDE OPEN

BY RUTH C. IKERMAN

● Pinned to the front door screen was the note. It had been printed on green drawing paper with two shades of crayon. Apparently the blue crayon had broken halfway through, for the last part was red.

Although the message veered off the corner of the paper, I could still read the signature. It told me that this note had been prepared for me by one of the favorite people in my life, a small girl of six.

She is very proud of her new ability to print messages. This one read: **THIS DOOR IS SHUT TIGHT. BUT THE BACK DOOR IS WIDE OPEN. COME ON INSIDE.**

Standing there with the note in my hand, I could tell the rest of the story easily. While the little friend's mother was busy, the child's small hands had composed the hurried note because she was afraid I might arrive while they were gone.

Often I have thought of what my small friend did for me that day in showing me how I make the same dangerous invitation in my own life.

The front doorway of my heart may be shut against envy and jealousy so far as public appearances go. But the back door may be wide open as I talk with my neighbor over the fence about the astounding "good luck" of certain people we both know.

Closed completely against intruders may be my eyes which look with compassion at the actions of those I love. The back door of a critical tongue may be wide open to chance acquaintances who do what I would accept or overlook in those closer to me.

Every once in a while I take a good look at the note prepared in innocence by my young friend. For daily I must take care to see that the invitation "Come on inside" is not given to the qualities which walk to the back door of my heart when they find the front door properly bolted shut.

For as much damage to my life can result from back-door habits as might have happened if someone unworthy walked inside my friend's home in response to the invitation left on the front doorway.



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Teaching

(Continued from page 973)

apply Alma 37:11: "Now these mysteries are not yet fully made known unto me; therefore I shall forbear." Also 2 Timothy 2:23: "... foolish and unlearned questions avoid, knowing that they do gender strifes."

4. I will memorize and try to apply Alma 39:11: "... for when they saw your conduct they would not believe in my words."

5. I will teach the first principles of the gospel, whatever the subject.

6. I will try to understand and teach the principle of continuous revelation.

7. I will try to inspire students with the world mission of the Church, not obscuring the great goal by overemphasis or misinterpretation of details. The challenge is the future! This goal should not be obscured by spending too much time talking about "sons of perdition," "tops of the mountains," or



THE "FABRIC" AND THE "FLAW"

RICHARD L. EVANS

In a screenplay conversation, one of the characters expressed bitter disillusionment because of the alleged prejudice and unfairness of a judge in whose court a case was being tried. And from this supposed misuse of trust, this disillusioned person condemned the whole system of freedom, and of due process of law, because of what he thought to be the bias and unfair acts of one individual. At this point in the play a wise and seasoned lawyer said in substance, this isn't the fault of the principle, this is merely the opinion of one person. Then, with reference to the judge who he felt was unfair, he said: "He's not the fabric, he's the flaw." Many times we have to remind ourselves of this—that the acts of one person don't invalidate principles. There are those who would condemn the whole country because of the acts of individuals in it, those who would condemn due process of law because it is sometimes unfairly applied by fallible people; there are those who would condemn a company or corporation because of some experience with one unpleasant or incompetent person. We may at times misjudge a group, a family, a business, a church, a city, a whole society, because of disappointment in one particular person—because of the acts of one individual. The laws, rules, ideals, the basic principles of an institution may be good, whereas individuals associated with it may have many faults and failings. And many have alienated themselves from something they earnestly needed because of the acts of an individual. There are those even who would condemn or deny God because of the confusion in the affairs of men, those who will say: "Why would a just God allow this?"—forgetting that God gives counsel, commandments, principles, which, in using their own free agency, people often fail to follow. It is important to distinguish between the principle and the person. Honesty is an unassailable principle, even if all men are not honest. All organizations and institutions have some who are good, some who are better, some who are not the best. And in being hurt by the acts of an individual, men sometimes alienate themselves from the finest things of life by failing to distinguish between the principle and the person. Principles are one thing; people are another; and in judging we should distinguish between the two, remembering: "He's not the fabric, he's the flaw."

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, August 8, 1965. Copyright 1965.

"the chosen people."

8. I will try to teach the great commandments, the weightier matters as well as the letter of the law. This involves such things as tolerance, unselfishness, humility, and love.

9. I will teach students to join forces with those who seek similar ends. This involves no compromise of position or conviction but only strengthening of them. Joseph Smith taught that there is some truth in all churches. And, undoubtedly, there is truth outside them. We believe in accepting truth wherever it may be found. We should, therefore, seek to cooperate with those who seek in righteousness to employ the truth they know and to endeavor to accomplish the Lord's purposes.

10. I will, whatever my subject, teach Jesus Christ and him crucified.

A boy made a tour around the world with a band. After playing especially well for an Arab chief, it is reported that the chief said he would give the members of the band all of the money their instruments would hold. The boy remarked, and later wrote a book having the same title, "And there I stood with a piccolo."

If a teacher will pray enough, study enough, and try hard enough, he will never be caught standing in front of his class with a piccolo. A teacher's overall objective might well be expressed in the prayer of St. Francis of Assisi:

Lord, make me an instrument of thy peace;

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

PARADOX

BY ELAINE V. EMANS

*Praise is not always a spoken
Nor a singing word.*

*Praise can be deep approval
Never heard*

*By the object of its extolling,
But felt instead.*

*Praise can be loud, though never
Sung or said.*



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You Can't Miss If You Read

The Salt Lake Tribune

Since Cumorah

(Continued from page 1013)

their minds forward" to a fuller revelation of salvation.

(29) Doctrinally, a fundamental teaching of both societies was the idea of a divine plan laid down in the heavens at the foundation of the world, each individual having a claim or "lot" in the knowledge and the fruits of the plan. (30) Historically this plan is unfolded

apocalyptically in a series of dispensations, each divine visitation being followed by the apostasy and punishment of the people, necessitating a later restoration of the covenant. (31) This restoration is brought about through the righteous remnant, the few who remain faithful in Israel and continue to look for the Messiah and the signs of his coming. (32) The series of visitations and "ends" will be consummated with

a final destruction of the wicked by fire, from which the elect will be miraculously delivered.

(To be continued)

FOOTNOTES

¹A. Dupont-Sommer, *Nouveaux Aperçus sur les Manuscrits de la Mer Morte* (Paris: A. Maisonneuve, 1953), p. 200.
²H. Nibley, in *Revue de Qumran*, 5 (1965), pp. 177-199.

³Y. Yadin, *The Message of the Scrolls* (N.Y.: Simon & Schuster, 1957), p. 188.

⁴F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Grand Rapids: W. B. Eerdmans, 1961), p. 141.

⁵K. Stendahl, *The Scrolls and the New Testament* (N.Y.: Harpers, 1957), p. 1.

⁶Bruce, *op. cit.*, p. 138.

⁷Edmund Wilson, *The Scrolls from the Dead Sea* (N.Y.: Oxford University Press, 1955), p. 108.

⁸Stendahl, *op. cit.*, p. 6.

⁹R. K. Harrison, *The Dead Sea Scrolls, an Introduction* (Harper Torchbook, 1961), p. 102.

¹⁰Bruce, *op. cit.*, p. 144.

¹¹Stendahl, *op. cit.*, p. 2.

¹²Most popular books on the Scrolls, including all referred to so far in these footnotes, contain a chapter on the Scrolls and the New Testament. Stendahl's entire book is devoted to the subject, and lists of points of resemblance may be found in J. T. Milik, *Ten Years of Discovery in the Wilderness of Judaea* (Naperville, Ill.: A. R. Allenson, 1959), p. 98; A. Dupont-Sommer, *The Jewish Sect of Qumran and the Essenes* (London: Vallentine, Mitchell, 1954), pp. 147-166.

¹³These points are brought up by W. F. Albright and discussed by Bruce, *op. cit.*, p. 146. Largely devoted to mining for resemblances between the Scrolls and the New Testament is A. R. C. Leane, *Guide to the Scrolls* (London: SCM Press, 1958), pp. 68ff. and G. Graystone, *The Dead Sea Scrolls and the Originality of Christ* (N.Y.: Sheed and Ward, 1956), see especially pp. 26, 63.

¹⁴This Messiah was different from any kind of Messiah expected at Qumran . . . and all the accompaniments of messianic expectation had their meaning transformed with the coming of Christ; Bruce, *op. cit.*, p. 147. This is exactly the situation in the Book of Mormon: "Old things are done away, and all things have become new"; 3 Nephi 12:47.

¹⁵Stendahl, *op. cit.*, pp. 11-16.

¹⁶Leane, *op. cit.*, pp. 69, 71.

¹⁷*Ibid.*, p. 70.

¹⁸A Jeremiah or an Ezekiel could and did read the past biblical history while each was making history to come. Neither could have named many books that were ultimately to constitute the Old Testament; E. A. Speiser, in *Centennial Review of Arts and Science*, IV (1960), No. 2, p. 210. The same would apply to Qumran.

¹⁹This system has been examined in an article by Bo Reicke in Stendahl, *op. cit.*, pp. 143-156.

²⁰Mosha, 18:18.

²¹*Ibid.*, 18:5-6.

²²Bo Reicke comments on this; *op. cit.*, pp. 154-6.



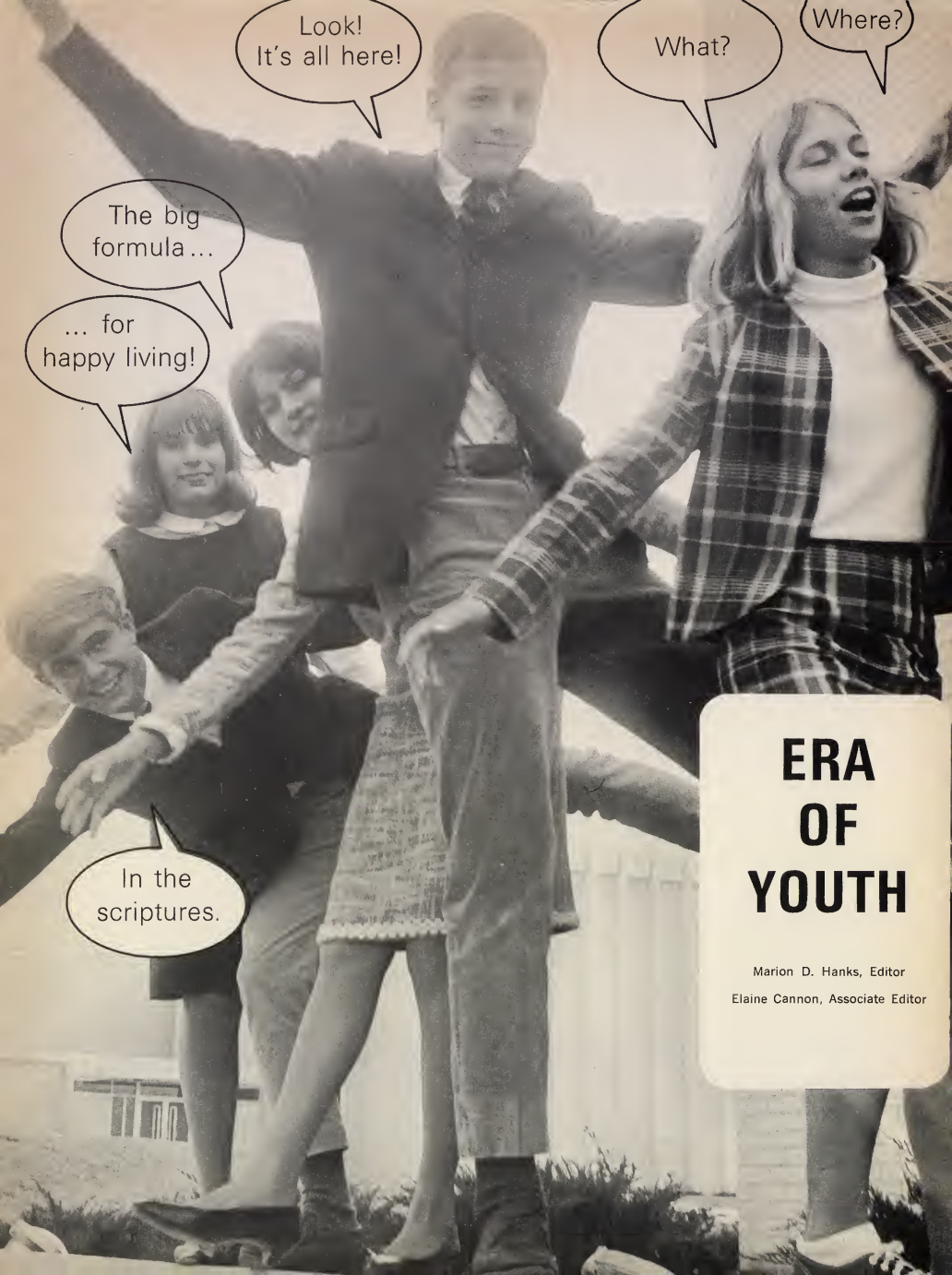
... PARTING WITH PEOPLE WHO GO THE WRONG WAY ...

RICHARD L. EVANS

There is a sentence from Abraham Lincoln which says: "Stand with anybody that stands right and part with him when he goes wrong."¹ We have talked before of being in the right places for the right purposes to realize the right results; and of being in the wrong places for the wrong purposes for the wrong results. Now this citation from Lincoln suggests being with the right people for the right purposes. We all like to be popular. We all like to be approved. Most of us like to live with as little friction as possible, as little misunderstanding, as little of variance from the crowd as we can, within the limits of our own convictions. But because of mistaken loyalty, or false pride, or misplaced confidence, or other reasons, many have gone the wrong way by following people who were going the wrong way. Sometimes loyalty is given as the reason—but is one really loyal when he is disloyal to his better self, or disloyal to the law? Is one really loyal when he disregards what is good? Following the wrong people to the wrong places may not be an act of loyalty at all. Indeed, we may be much more loyal when we refuse to follow people to the wrong places, because if we don't follow them, they may think more earnestly about their own errors and turn back from what they shouldn't do or where they shouldn't go, if we set before them an example and have the courage to take independent action. We have to do our own thinking, make decisions, live by principles, with courage to assert ourselves, courage not to follow the crowd when it is going the wrong way. And we can't really exonerate ourselves or make a wrong thing right merely because it is participated in by more than one person. The basis of judgment must be the judgment of individual acts, and a wrong isn't right simply because it is done by a crowd. It is often lonely to part company with people who are going the wrong way, to turn back from a wrong road, but not nearly so lonely as it is to go to the end of it. We ought to follow good things as far as they go, with loyalty for lawful and proper purposes, but not for the wrong things, not for improper purposes. To cite again the sentence from Abraham Lincoln: "Stand with anybody that stands right and part with him when he goes wrong." What other advice could anyone give, in honor and in honesty?

¹Attributed to Abraham Lincoln.

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REASONS FOR READING SCRIPTURE:

(SEE MOSIAH 1:1-7; ¹ NEPHI, 20.
NEHEMIAH 8:8)

43

he did show unto many concerning us; wherefore, it must needs be that we know concerning them for they are "written upon the plates of brass.

22. Now it came to pass that I, Nephi, did teach my brethren these things; and it came to pass that I did read many things to them, which were engraven upon the plates of brass, that they might know concerning the doings of the Lord in other lands, among people of old.

23. And I did read many things unto them which were written in the book of Moses; but that I might more fully persuade them to believe in the Lord their Redeemer, I did read unto them that which was written by the prophet Isaiah; for I did liken all scriptures unto us, that it might be for our profit and learning.

24. Wherefore I spake unto them, saying: Hear ye the words of the prophet, ye who are a remnant of the house of Israel, a branch who have been broken off; hear ye the words of the prophet, which were written unto all the house of Israel, and liken them unto yourselves, that ye may have hope as well as your brethren from whom ye have been broken off; for after this manner has the prophet written.

CHAPTER 20.

Prophecies recorded on the plates of brass—Compare Isaiah 48.

1. Hearken and hear this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of baptism, or out of the waters of baptism, who "swear by the name of the

Lord, and make mention of the God of Israel, yet they swear "not in truth nor in righteousness.

2. Nevertheless, they call themselves "of the holy city, but they do "not stay themselves upon the God of Israel, who is the Lord of Hosts; yea, the Lord of Hosts is his name.

3. Behold, "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them. I did show them suddenly.

4. And I did it because I knew that thou art obstinate, and "thy neck is an iron sinew, and thy brow brass;

5. And I have even "from the beginning declared to thee; before it came to pass I showed them thee; and I showed them for fear lest thou shouldst say—Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6. Thou hast seen and heard all this; and will ye not declare them? And that I have showed thee new things from this time, even hidden things, and thou didst not know them.

7. They are created now, and not from the beginning, even before the day when thou heardest them not they were declared unto thee, lest thou shouldst say—Behold I knew them.

8. Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a "transgressor from the womb.

9. Nevertheless, for my name's sake will I defer mine anger, and

o. 3 Ne. 10:16, 17. p. see a. 1 Ne. 3. Chap. 20: a. Isa. 48:1. b. Deut. 6:13. Isa. 63:16. Zeph. 1:5. c. Jer. 4:2. 5:2. d. Isa. 52:1. e. Mic. 3:9—11. f. Isa. 41:22. 42:9. 43:9. 44:7. 8. 45:21. 46:9. 10. g. Ex. 32:9. Deut. 31:27. h. see j. 1, Ps. 58:3. BETWEEN B. C. 588 AND 570.

Some Teens Squirm Their Way Through

Some teens squirm their way through crowd coaxings (but EVERYbody's doing it!) decision making (a mission or marriage?) family relationships (mother just doesn't understand) social problems (aw c'mon, just this once won't hurt) Sacrament meeting (what's there in it for me?) prayers (can He really hear my prayer?) new concepts learned at school (am I a child of God or a product of the swamp?)

Yes, some teens squirm their way through life.

But squirming is needless. Life can be a comfortable adventure if we "liken all scriptures unto us" as Nephi of old suggested. The Book of Mormon has some choice lessons of life that ought to be learned. In this issue we deal with but a few.

What can they mean to you? Stick with us and see. It will take some work. Are you game? To you who want to live, well . . . read on. To the "goof-off gang" . . . think once, and give it a try.

The Editors

**FREE! To ACT and
(66) NOT BE ACTED UPON**

2 NEPHI. 3.

55

CHAPTER 3.

Lehi to his son Joseph—A prophecy by Joseph in Egypt—A choice ever foretold—The mission of Moses—Hebrew and Nephite scriptures.

1. And now I speak unto you, Joseph, "my last-born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow did thy mother bear thee.
2. And may the Lord consecrate also unto thee "this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel.
3. And now, Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not "utterly be destroyed.
4. For behold, thou art the fruit of my loins; and I am a "descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph.
5. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden

it is our responsibility to take it to them.

Another very important reason is that men are free to choose or reject the truth, to select "liberty and eternal life" or "captivity and death." All who will come to the Lord may come, but none is compelled to come. This Alma taught (Alma 42:27), and also that some deliberately, persistently choose to

**yield [themselves] to become
subject to the devil.**

(Alma 5:20.)

But happiness and truth come when a person "yields to the enticings of the Holy Spirit," accepts Christ, and lives his commandments.

Thus each of us (whether we realize it or not) may and must choose his pathway and his destination. Every day we are choosing the road we travel on, sometimes failing to realize that we are at the same time choosing the place the road leads to.

God wants us to have freedom and happiness, but he will not force us. He wants us to have all that he has prepared for us and will give us all that we are "willing to receive," but he will not impose upon us blessings which we are "not willing to enjoy." (D&C 88:32, 33.)

Christ sends an invitation to each of us; he stands at the door and knocks. (Rev. 3:20.)

Every individual must decide whether or not he will listen to his voice and open the door to him.

be; and men are, that they might have joy.

26. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become "free forever knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

27. Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.

28. And now, my sons, I would that ye should look to the great Mediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29. And not choose eternal death, according to the will of the flesh and the evil which is therein, which giveth the spirit of the devil power to captivate, to bring you down to hell, that he may reign over you in his own kingdom.

30. I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part, according to the words of the prophet. And I have none other

He Stands at the Door and Knocks

• She was a vivacious, attractive young lady, and (it was obvious as she spoke) an intelligent and earnest one. There was a tear in her eye and a deep intensity in her voice that made her question even more serious. "Why doesn't everyone join the Church?" she said. "If I could only pass on to others the great joy our family found through becoming members of the Church. . . ."

Her question is a good one. The gospel has been restored. The Church of Jesus Christ has again been organized on the earth. This is the truth, and both the Bible and Book of Mormon tell us that the Spirit of the Lord is given to every person to help him find the truth. Why, then, doesn't "everyone" join?

There are many reasons, including the very good one that many have not heard the wonderful story of the restoration;

fertile parts of the wilderness, which were in the borders near the Red Sea.

15. And it came to pass that we did travel for the space of many days, slaying food by the way, with our bows and our arrows and our stones and our slings.

16. And we did follow the directions of the ball, which led us in the more fertile parts of the wilderness.

17. And after we had traveled for the space of many days, we did pitch our tents for the space of a time, that we might again rest ourselves and obtain food for our families.

18. And it came to pass that as I, Nephi, went forth to slay food, behold, I did break my bow, which was made of 'fine steel; and after I did break my bow, behold, my brethren were angry with me because of the loss of my bow, for we did obtain no food.

19. And it came to pass that we did return without food to our families, and being much fatigued, because of their journeying, they did suffer much for the want of food.

20. And it came to pass that Laman and Lemuel and the sons of Ishmael did begin to murmur exceedingly, because of their sufferings and afflictions in the wilderness; and also my father began to murmur against the Lord his God; yea, they were all exceeding sorrowful, even that they did murmur against the Lord.

21. Now it came to pass that I, Nephi, having been afflicted with my brethren because of the loss of my bow, and their bows having lost their springs, it began to be

exceedingly difficult, yea, inso-much that we could obtain no food.

22. And it came to pass that I, Nephi, did speak much unto my brethren, because they had hardened their hearts again, even unto complaining against the Lord their God.

23. And it came to pass that I, Nephi, did make out of wood a bow, and out of a straight stick, an arrow; wherefore, I did arm myself with a bow and an arrow, with a sling and with stones. And I said unto my father, Whither shall I go to obtain food?

24. And it came to pass that he did inquire of the Lord, for they had humbled themselves because of my word; for I did say many things unto them in the energy of my soul.

25. And it came to pass that the voice of the Lord came unto my father; and he was truly chastened because of his murmuring against the Lord, inso-much that he was brought down into the depths of sorrow.

26. And it came to pass that the voice of the Lord said unto him: Look upon the 'ball, and behold the things which are written.

27. And it came to pass that when my father beheld the things which were written upon the ball, he did fear and tremble exceedingly, and also my brethren and the sons of Ishmael and our wives.

28. And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did 'work according to the faith and diligence and heed which we did give unto them.

29. And there was also written

upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things.

30. And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions, which were given upon the ball.

31. And it came to pass that I did slay wild beasts, inso-much that I did obtain food for our families.

32. And it came to pass that I did return to our tents, bearing the beasts which I had slain; and now when they beheld that I had obtained food, how great was their joy! And it came to pass that they did humble themselves before the Lord, and did give thanks unto him.

33. And it came to pass that we did again take our journey, traveling nearly the same course as in the beginning; and after we had traveled for the space of many days we did pitch our tents again, that we might tarry for the space of a time.

34. And it came to pass that 'Ishmael died, and was buried in the place which was called Nahom.

35. And it came to pass that the daughters of Ishmael did mourn exceedingly, because of the loss of their father, and because of their afflictions in the wilderness; and they did murmur against my father, because he had brought them out of the land of Jerusalem, saying: Our father is

g, 1 Ne. 7:2-6, 19.

e, 1 Ne. 4:9, 2 Ne. 5:15. Jar. 8. Ed. 37:40.

7:9. Ps. 18:34. f, 1 Ne. 16:19. z, Al. BETWEEN B. C. 600 AND 592.

How to Gain a Testimony

• Many people say they would like to have faith, to be able to believe. "I'd give a lot," they say, "to be able to have faith like he seems to have."

Are you like that? Do you "wish" you could have a testimony?

Alma tells us how.

First, he says, we must really WANT to know. We must want it enough to be willing to search and study and listen and pray

and fast.

We must be SENSITIVE enough to recognize the swelling in our hearts (or the responsive tear in our eyes) as the BEGINNING of understanding and light, and we must be HONEST enough to accept and appreciate it.

This is only the beginning, of course—it isn't everything, or enough—but when we have really tasted truth, we know that

it is GOOD and that we want it for ourselves. Now we must build on this beginning, NOURISHING our faith with diligence and patience and trust. If we do, it will take root and "spring up" unto eternal life for us.

Faith is a gift, but it is given to those who want it and seek for it and live for it.

FEELING AND FAITH FOLLOW ACTION.



FED OUTLE
SEATBELT
REMARK

VERSES FROM A PSALM OF NEPHI



Behold, my soul delighteth in the things of the Lord; and my heart pondereth continually upon the things which I have seen and heard.

Nevertheless, notwithstanding the great goodness of the Lord, in showing me his great and marvelous works, my heart exclaimeth: O wretched man that I am! Yea, my heart sorroweth because of my flesh; my soul grieveth because of mine iniquities.

I am encompassed about, because of the temptations and the sins which do so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep. . . .

O then, if I have seen so great things, if the Lord in his condescension unto the children of men hath visited men in so much mercy, why should my heart weep and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? Why am I angry because of mine enemy?

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions.

Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

(2 Nephi 4:16-20, 26-30.)

SEEK COUNSEL FROM GOOD SOURCES—

294 **GIVE HEED!** ALMA, 40.

row up your soul, if it were not for your good.

8. But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

9. Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

10. And I command you to take it upon you to counsel with your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

11. Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

12. And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

13. That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

14. Seek not after riches nor the vain things of this world; for

behold, you cannot carry the with you.

15. And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, cometh to declare glad tidings of salvation unto his people.

16. And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

17. And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time precious unto God as a soul will be at the time of his coming?

18. Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

19. Is it not as easy at the time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

CHAPTER 40.

Alma to Corianton continued—Resurrection universal—Separate state of righteous and wicked between death and resurrection—A literal restoration.

1. Now my son, here is something more I would say unto thee for I perceive that thy mind is worried concerning the resurrection of the dead.

2. Behold, I say unto you, that

e, 3 Ne. 12:30. f, vers. 3, 7-9. g, Mos. 3:2-27. 27:11-17. Al. 11:31. 13:2. CHAP. 40: a, see d, 2 Ne. 2. ABOUT B. C. 2

stage of the game can be a special kind of help to you in coping with the problems of your particular world. They know how you feel. They've been through what you are going through.

They've learned a bit of wisdom about things that are new to you—if, we repeat, they are the right kind. For youth should be especially careful with whom they counsel, to whom they listen, and, as in Alma, by whom they are nourished.

To seek the company of brothers and sisters in the gospel whose standards are as high as yours, whose goals are as lofty, and whose dreams are as sweet—and to encourage as you are encouraged, to strengthen and be strengthened is one of the real blessings of being a child of God.

And, of course, when you seek and get good counsel, you'll want to heed it. Smart people benefit from experiences of others.

Nourished by Brothers

• The Book of Mormon has a lot more than a quantity of "And it came to pass." It has just the kind of do-it-yourself advice that can make the difference in your life.

Live it your way, and you might come out lucky.

Live it the Book of Mormon way, and your life will know all

the promises of the Lord.

For instance, consider Alma's advice to his son Corianton (Alma 39:10) commanding him to counsel with his elder brothers in all of his undertakings. In terms of your own experiences, what can this advice mean to you? It can mean that the right kind of older friend, a sensitive big brother, or maybe a good student who has passed beyond your

ACT FOR SELF HELAN, 15.

395

25. And "many graves shall be opened, and shall yield up many of their dead; and "many saints shall appear unto many."

26. And behold, thus hath the angel spoken unto me; for he said unto me that there "should be thunderings and lightnings for the space of many hours."

27. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of "three days."

28. And the angel said unto me that many shall see greater things than these, to the intent that they might believe that these signs and these wonders should come to pass upon all the face of this land, to the intent that there should be no cause for unbelief among the children of men—

29. And this to the intent that whosoever will believe might be saved, and that whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation.

30. And now remember, remember, my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are "free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.

31. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death; and ye can do good and be "restored unto that which is

good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you."

CHAPTER 15.

Samuel the Lamanite continues his warning words—A remnant of his people to be preserved—Nephites to be utterly destroyed unless they repent.

1. And now, my beloved brethren, behold, I declare unto you that except ye shall repent your "houses shall be left unto you desolate."

2. Yea, except ye repent, your women shall have great cause to mourn in the day that they shall give suck; for ye shall attempt to flee and there shall be no place for refuge; yea, and ye unto them which are with child, for they shall be heavy and cannot flee; therefore, they shall be trodden down and shall be left to perish.

3. Yea, wo unto this people who are called the people of Nephi except they shall repent, when they shall see all these signs and wonders which shall be showed unto them; for behold, they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them because he loveth them.

4. But behold my brethren, the Lamanites hath he hated because their deeds have been evil continually, and this because of the iniquity of the "tradition of their fathers. But behold, salvation hath come unto them through the preaching of the Nephites; and for this intent hath the Lord prolonged their days."

5. And I would that ye should

2, see g, Jac. 4. 2a, 3 Ne. 23:7-13. 2b, see e, 2c, see f, 1 Ne. 19. 2d, see i, 2 Ne. 2. 2e, Al. 41. CHAP. 15; a, see y, He. 14. b, see w, Jac. 7. ABOUT B. C. 6.

wrong, what is good and what is evil, what "cometh of God" and what "cometh of the devil."

It's a great system. It works!

Here are a few typical

situations. Try these against Mormon's spiritual "measuring stick" and then put the test to your own activities.

Do the following bring you closer to God or closer to the devil?

1. speaking rudely, sassily to parents, or about them
2. parking and petting
3. getting help from a neighbor during exams
4. passing on a bit of gossip
5. skipping the church meeting after opening exercises
6. skiing on Sunday
7. inviting the newcomer into your circle

Measuring Stick

● Most teens want to be good. But some do a better job of it than others.

Some get caught in traps of their own making.

Some get snared in nets cast about them by so-called "friends."

Some circulate on a "once-won't-hurt-me" basis.

Some have forgotten the big

difference between right and wrong—or they never knew.

Some never consider the consequences, the "what-comes-next" phase of their choices.

Some just don't stop to think—in time!

Moroni 7, particularly verses 12 through 17, as he presents

Mormon's teachings, provides a measuring stick whereby we may judge what is right and what is



Parents Need Help, Too

- All parents know what all children sometime get around to learning: PARENTS AREN'T PERFECT!

Parents are people, and like all other people, PARENTS MAKE MISTAKES!

Mothers and fathers just can't know all the answers, so—like their children—PARENTS NEED TO LEARN!

Every human being, including moms and dads, has needs: PARENTS NEED TO BE ACCEPTED AND LOVED!

In short, PARENTS NEED SUPPORT AND LOYALTY AND FORGIVENESS AND HELP.

The question is, Who is in the best position to do something about all of this?

The answer is, YOU.

Young Nephi found that out a long time ago.

The story is simple. The Lord had told Lehi, Nephi's father, to take his family and flee into the wilderness from Jerusalem. They hunted wild animals for food. Nephi, though only a lad, was their best hunter. One day he broke his bow and the company was thrown into a panic because without his skill they faced starvation.

In their fear Nephi's brothers and others began to complain bitterly, and even the faithful

out being brought to know the word, or even compelled to know, before they will believe.

17. Yea, there are many who do say; If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

18. Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

19. And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

20. Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21. And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

22. And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23. And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned.

24. And now, my beloved brethren, as ye have desired to know of me 'what ye shall do because ye are afflicted and cast out—now I do not desire that ye should

suppose that I mean to judge you only according to that which is true—

25. For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might.

26. Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28. Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

29. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30. But behold, as the seed swelleth, and sprouteth, and be-

p. D. & C. 41:11, q. vers. 17–19. r, ver. 5. s, see k.

ABOUT B. C. 74.

prophet Lehi "began to murmur against the Lord his God."

The decision confronting Nephi was an interesting one, to say the least. While "exceeding young"—younger than Laman and Lemuel—he had already learned from the Lord that he was to be "ruler and teacher" over his brothers. He was to be his father's successor.

What would you do in Nephi's

place? His father had made a mistake, had lost faith, wavered. The expedition was in trouble. Perhaps the idea occurred to Nephi that this would seem the right time to take over, to assume leadership. But there was his father, in trouble, lacking in confidence.

What would happen to him, this honorable father who had been so obedient to the Lord and

① DESIRE ③ NOURISH ② PLANT ④ HARVEST

ALMA. 32.

279

ginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

31. And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

32. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34. And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant, and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

35. O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36. Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37. And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it

with much care it will get root, and grow up, and bring forth fruit.

38. But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39. Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40. And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

41. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

42. And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43. Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

t, see b, 1 Ne. 8.

ABOUT B. C. 74.

so loyal to his trust? Would he live out his life in shame and sorrow because he had made a mistake, weakened momentarily in a time of pressure and crisis?

If the idea occurred to him even fleetingly, Nephi rejected it. He acted immediately, and his action was designed not only to save the expedition but to strengthen and restore his father. A more considerate and gracious

solution could scarcely be imagined.

Nephi made a bow and arrow out of available materials, acquired a sling and some stones, and went to his father for counsel as to where he should hunt. We can imagine the conversation: "Father, the Lord loves you because you have honored him. We need help. I have only this makeshift bow

and arrow, Father, and I can't afford to make a mistake. The morale of the people is so low. I must succeed so their faith and initiative will be reborn. Will you ask the Lord where I should go to obtain food? I know the Lord will answer you."

What did this do for Lehi? Why, the bent back straightened! The sorrowing heart rejoiced! The furrowed brow cleared! The dimmed eyes brightened! On bended knees a renewed prophet talked with the Lord and was blessed with inspiration.

Through the considerate act of a loyal son, a wavering father steadied to his work and died the honored leader of his people. A noble son truly honored his parent and his God and holds a place in history as a great prophet-leader.

What Nephi did for his father, we can do for parents, friends, leaders, others in the time of their need. To forgive, sustain, support, rather than criticize, is to be truly Christian.

Goethe said it plainly: "If you treat an individual as he is, he will remain as he is. But if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be."

Let's Talk About Prayer

- Mark Twain's *Huckleberry Finn* is talking.

"It made me shiver. And I about made up my mind to pray and see if I couldn't try to quit being the kind of boy I was and be better. So I kneeled down. But the words wouldn't come. Why wouldn't they? It weren't no use to try and hide it from Him. . . I knowed very well why they wouldn't come. It was because my heart warn't right; it was because I weren't square; it was because I was playing double. I was letting on to give up sin, but away inside of me I was holding on to the biggest one of all. I was trying to make my mouth say I would do the right thing and the clean thing. But deep down in me, I knowed it was a lie, and He knowed it. YOU CAN'T PRAY A LIE . . . I found that out."

To the young person on the threshold—thinking, deciding, doing for himself for the first time—prayer is the catalyst and comfort.

The scriptures have many marvelous stories of prayer and much important counsel to give us. Volumes are written on the subject. Almost everyone has a favorite quotation on prayer. Gather your friends about you sometime soon and follow the discussion below and read aloud the excerpts taken from the Book of Mormon.

WHY PRAY? Discuss. (William James says the reason we pray is that we cannot help praying.)

Alma 7:23: ". . . asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive."

Enos 4: The soul hungers for communion with God, for salvation.

Moroni 7:48: To know and be filled with his love.

HOW TO PRAY? Discuss.

3 Nephi 19:6: They knelt down and prayed unto the Father in the name of Jesus Christ.

3 Nephi 18:21: Family prayer.

IN WHAT SPIRIT? Discuss.

Alma 38:13, 14: Not in arrogance or smug superiority.

Mosiah 4:11: In the depths of humility.

Moroni 7:6-9, 48: With real intent; with all the energy of heart.

PRAY FOR WHAT? Discuss. Be sure to apply the scriptures to your specific lives.

Alma 13:27-29: That we will not be tempted above that which we can bear.

Alma 34:18-27: For mercy; over flocks, fields, household, etc.

2 Nephi 32:9: That our work for him will be consecrated.

Moroni 10:4: Spiritual knowledge and witness.

WHERE PRAY? Discuss.

Alma 34:21, 26: In our houses, our private places, our "wilderness."

WHEN PRAY? Discuss.

Alma 34:21, 27: Morning, noon, and night. As we need it. Always in our hearts.

Alma 37:37: When we lie down; when we rise; over all our doings.

ANY WARNING OR LIMITATION? Discuss.

2 Nephi 4:35: Ask not amiss. **Helaman 10:4, 5:** According to His will.

WITH WHAT PROMISE?

Mosiah 4:11-16: (Read this carefully, aloud, to learn God's promises to the prayerful person who humbles himself, calls on the Lord daily, and stands stedfastly in the faith.)

THEN WHAT?

Alma 34:28: Live the gospel or our prayer is vain.

Alma 7:22-24: Be diligent and generous and gracious.

NOW READ AGAIN AND DISCUSS THE EXPERIENCES OF: Enos (full chapter).

A wonderful story.

The Zoramites: Alma 31:12-18. Alma 38:10-15.

CONCLUSION: The Book of Mormon has many marvelous lessons and instructions on prayer and praying, and much wonderful inspiration to help in daily decisions and difficulties.

Living in the World Without Being a Part of the World

BY JOHN K. EDMUNDS

• My professional life in Chicago, extending well over a quarter of a century, has involved me in a long series of conferences, luncheons, dinners, and receptions where nondrinkers and nonsmokers were conspicuous. Once, during the cocktail period preceding a dinner in honor of the federal judges in the Chicago area, a gentleman sought me out and remarked, "I believe you and I are the only nondrinkers here tonight." He was holding a glass of ginger ale in his hand. He was the president of the Illinois State Bar Association. I believe his observation was accurate.

The Word of Wisdom, though very important, is a relatively small part of the gospel of Jesus Christ, and our friends should never be left with the impression that this is all we have to offer the world, or that Mormons are just people who do not smoke or drink. The higher standards of the Church, such as "being honest, true, chaste, benevolent, virtuous, and . . . doing good to all men;" appeal to all right thinking persons and never require either apology or explanation.

During all my years in Chicago, I have never felt the necessity for indulging in alcohol, tobacco, tea, or coffee, nor have I ever served or kept these things in our home. And I have never felt the need to apologize for the observance of our church standards. I have often counseled a non-Mormon friend against the use of tobacco or alcohol, but I do not recall having ever criticized one for their use. They are not subject



to the same moral obligations that we, who have been blessed with the revelations of God, are under. Had our non-Mormon friends received the Word of Wisdom by revelation from God, they might have observed it more faithfully than we.

I have found no magic formula for keeping the standards of the Church. To me the observance of these standards is a matter of the will. I consider and believe to be a truism the fundamental principle that "a man can do what he ought to do." God gives to every man and woman, to every boy and girl who sincerely desire it the power to keep his commandments. Were this not so, then our free agency—freedom to choose—would be meaningless. And I want to say to my young Latter-day Saint friends that if you will do what you ought, you will find joy and peace in life. Never seek to please others by proving untrue to yourself and your church standards. Throughout your life you will find that it is incomparably easier and less embarrassing to observe your Latter-day Saint standards than to explain to yourself or to others why you don't. And it is so much more satisfying.

John K. Edmunds is an outstanding Chicago attorney, who was awarded his juris doctor degree from Northwestern University after an illustrious career as a student, scholar, and teacher at several schools and universities. Honored widely in his profession, President Edmunds currently serves as patriarch in the Chicago Stake and as a member of the general priesthood home teaching committee of the Church. He served for eighteen years as president of the Chicago Stake and is one of the outstanding speakers and leaders in the Church.

Round-up

New York World's Fair Youth Conference

• For more than a year now, considerable attention has been directed to New York and exciting things at the World's Fair. And 1,100 young Latter-day Saints in the eastern coastal region of the land, from North Carolina northward to Canada, got to share in the excitement of friends, talents, culture, and spiritual enlightenment last summer centered at Columbia University in New York City. The occasion was the first youth conference of New York Stake—they called it the New York World's Fair Mormon Youth Conference. The stake MIA's superintendent Lee Tobler and president Winnifred Bowers directed the proceedings. Just consider this full schedule of activities and note the prominent leaders whose presence contributed to the success of the convention:

Church leaders. G. Stanley McAllister, president of New York Stake, keyed the opening of the three-day session on Friday, August 13. Church leaders from Salt Lake City were Elder Marion D. Hanks of the First Council of the Seventy and Era of Youth editor; Marvin J. Ashton, first assistant general superintendent of the Young Men's Mutual Improvement Association; and Margaret R. Jackson, first counselor in the Young Women's Mutual Improvement Association general presidency. They brought with them the theme that **you**, the individual church member, are held responsible—that you are called to serve.

American Cancer Society program. Saturday morning Lane W. Adams, executive vice president of the American Cancer Society and a member of the Church, conducted a session on the hazards of smoking. Dr. Emerson Day, a leading cancer diagnostician and director of the Strang Cancer Prevention Clinic in New York, and Emerson Foote, well-known advertising executive and president of the National Inter-Agency Council on Smoking, were featured participants in this program.

Seminars. Such vital topics for a long life of happiness as honesty, chastity, and the Word of Wisdom were examined by 40 separate groups each having about 25 young people and an adult discussion leader.

Choruses. A 125-voice youth choir sang once at the New York Pavilion and twice at the Mormon Pavilion. At the Sunday morning conference session, the Cumorah Youth Chorus sang, and in the afternoon the New York and New Jersey youth choruses combined to furnish the singing.

Youth participants. It was Washington Stake which set the conference on its way Friday morning with their "Miamatic," a half-hour skit in rhyme that emphasized the teenagers' role

in the modern world with MIA as a guide. Youths were scheduled speakers in general assemblies, and the testimonies of others were heard in the closing session.

Socials and sightseeing. A whole afternoon and evening were on the agenda for seeing the World's Fair. Saturday afternoon was a sight-seeing tour of the big city. And a Saturday night dance featured Jerry Jerome's Orchestra and the popular Hitchhikers.

Sunday morning. While the young men held their priesthood meeting, the young women had their special program featuring stake and general officers—subjects: "To have a date," "To be a missionary," "To be married."



Youth choir sings at New York State Pavilion, World's Fair. Frank Carlisle conducts (above). A seminar group (below).





John Goul



Jayne Litster



Marlene Kelly

John Goul, 19, of Los Angeles, California, after four years of swimming on his high school varsity team and earning 45 ribbons in swimming, was selected to represent the United States in competition with 44 other countries in the 100-meter free-style swim at the 10th International Games for the Deaf in Washington, DC, last summer. John is a natural athlete and has achieved success in several other sports. Furthermore, he has maintained an A average in high school and this past year served as sports editor for the high school yearbook. He has a fine record of Aaronic Priesthood activity in

the San Fernando Second Ward, San Fernando Stake, and the Branch for the Deaf in Los Angeles.

The Idaho Civitan Club awarded first place in a state-wide speech contest having the theme "Think, speak, build America's future" to Jayne Litster of Boise. The subject of her winning speech was "Before we can build America's future, we must shape our own characters and build our lives." Jayne is an outstanding girl in every way and has faithfully achieved her individual awards each year,

also all other achievements throughout her years in MIA including the most recent Laureate award.

The enthusiasm Marlene Kelly of Brigham City, Utah, has for vigorous, generous living is an example of how youth of the Church can dedicate themselves to our Heavenly Father, have many friends, and achieve success in several activities even at age 18. At a district volleyball tournament in Ogden, Utah, earlier this year, Marlene was chosen most outstanding girl for her leadership, example, dedication, and youth missionary work through the sports program. She has earned her MIA class awards and individual awards every year; has been on church tournament-winning basketball and softball teams; is her ward's sports director and a certified camp director; won first place in her ward speech festival; teaches in Junior Sunday School; has had considerable influence on many non-Mormon girls, three of whom have joined the Church; works at a grocery store four hours a day; acquired a better-than-average grade point at Weber State College; and is her stake Gleaner representative.

Roustabouts who served and cleared meals dressed like Dr. Suess characters during camp outing. Here they serve camp directors Jane Urvine and Joy Cannon. Left to right are Kathy Cannon, Laurie Carlston, Tanya Thomson, Cherly Shimizu, Linda Urvine.



CABIN CAMPING . . . is more fun than a circus for girls in Glendale Stake, California. Camp Director Joy Cannon and assistant Jane Urvine have an enviable record of certifications, too. This year's camp at Malibu Beach featured talks, treats, tricks, and their own special birthday party in honor of President David O. McKay—complete with cake and singing. Evelyn Beck, stake YWMA president, brought special guests, who loved the way each ward had costumes and cabins decorated according to special themes. "Circus a go go" was theme of the week.

The Last Word

Everywhere in nature we are taught the lessons of patience and waiting. We want things a long time before we get them, and the fact that we wanted them a long time makes them all the more precious when they come.

—President Joseph F. Smith



There is no happiness without service, and there is no service greater than that which converts the home into a divine institution, and which promotes and preserves family life.—President Joseph F. Smith

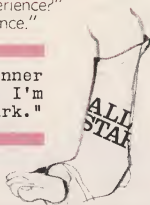
A university graduate working on juvenile delinquency reported in a sociology study group that he was having difficulty in collecting data. His task was to phone a dozen homes around 9 pm and ask parents if they knew where their children were at this hour. "My first five calls," he lamented, "were answered by children who had no idea where their parents were."

The courage we desire and the prize is not the courage to die decently but to live manfully.—Carlisle

Director: "Have you ever had any stage experience?"
Applicant: "Well, I had my leg in a cast once."

The four-year-old boy at the dinner table spoke up: "I'm a good boy. I'm eating all of my bread, even the bark."

True thanksgiving is not just a once-a-year response in lip-service; it is a constant affair of the heart.



"What's the matter?"
"I wrote an article on Fresh Milk, and the editor condensed it."

"I wish I could revise the alphabet."
"How?" "I'd put U and I closer together."

What nobler employment, or more valuable to the state, than that of the man who instructs the rising generation?—Cicero



"Isn't it great to be well?" "Yes. Especially when you're sick."

Brigham Young University Travel Study Tours for Adults and Students – 1966



EIFFEL TOWER

J. M. Heslop



CARTHAGE JAIL

Larry Nicholson



ROOF TOPS OF JERUSALEM

Doyle L. Green



PERUVIAN RUINS

J. Vernon Sharp

1. PEOPLES AND ARTS TOUR OF EUROPE

June-August, 1966 (First Class Tour)

Visit: New York, Portugal, Spain, Riviera, Switzerland, Italy, Greece, Yugoslavia, Austria, Germany, Denmark, Sweden, Norway, Holland, Belgium, France, England, Scotland, Ireland.

2. EASTERN EUROPEAN TOUR

June-August, 1966 (Tourist Accommodations-Student Tour)

Visit: New York, Spain, Italy, Greece, Yugoslavia, Hungary, Russia, Czechoslovakia, East Germany, France, England.

3. STUDENT EUROPEAN TOUR

June-August, 1966 (Tourist Accommodations-Student Tour)

Visit: New York, Holland, Belgium, France, Riviera, Italy, Austria, Switzerland, Germany, Denmark, Sweden, Norway, Scotland, England.

4. TOUR OF CENTRAL AND SOUTH AMERICA

June-July, 1966 (First Class Tour)

Visit: Guatemala, Peru, Chile, Argentina, Brazil, Venezuela, Puerto Rico.

5. BIBLE LANDS TOUR

June, 1966 (First Class Tour)

Visit: Lebanon, Egypt, Syria, Jordan, Israel, Greece, New York.

6. CHURCH HISTORY-HILL CUMORAH PAGEANT TOUR

Late July—Early August, 1966 (First Class Tour)

Visit: New York, Vermont, Palmyra, Fayette, Kirtland, Carthage, Nauvoo, Independence, Omaha.

7. 'ROUND THE WORLD TOUR

June-August, 1966 (First Class Tour)

Visit: Honolulu, Japan, Formosa, Hong Kong, Philippines, Thailand, India, Kenya, Uganda, Egypt, Syria, Jordan, Israel, Turkey, Greece.

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